

The Japan Christian Quarterly

Sponsored by The Fellowship of Christian Missionaries

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A SURVEY:

Christian Faith and Japanese Society

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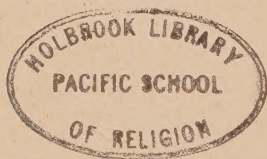
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"WANTED! Reward for capture of one small impish pixy guilty of SABOTAGE and malicious interference with the publication of the Japan Christian Quarterly. Said pixy was last seen - or at least was last known to have been, in the printing shop where the October issue of **JCQ** went to press the night before publication. He, and he alone, is responsible for numerous misprints, and errors, in said issue. If found please apprehend and notify the Editor."



As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The Editorial Board may or may not agree with the opinions expressed by the authors of the articles.

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JCQ

The Editor's Exegesis

Dear Reader:

Should you see such a sign as on the left hanging around the Kyobun Kan or anywhere else I think you will know what it is all about. Your Editor, the Editorial Board, and several who gave time in proof-reading are considerably troubled by the unwelcome interest of this little gnome. With this issue we extend our apologies to our readers and to the authors whose various articles were so satanically mutilated. Please, don't tell the New Yorker! We promise to do our best to keep this little fellow away from future efforts.

This salute to the new year - **JCQ** January 1955 - is built around the theme Christian Faith and Japanese Society and we trust will, in some way, be able to set the pace, to point the direction, to provide inspiration, for the year of Our Lord, 1955. May it truly be just that - the YEAR of OUR LORD 1955.

A glance at the contents will show just what this issue has in store for you. Dick Merritt's Editorial is the starting point, George Hays' penetrating study of the development of the Christian Ethic in Japan gives an historical and analytical background, and the articles of Mikio Sumiya and Phil Williams highlight

basic problems. The articles of Kenny Joseph, Everett Thompson, Ernie Best, and Mrs. Kikuta point to some aspects of what is being done. Miss Jones' article on the ETA and friend Nicholson's contribution on hospital and prison work single out areas needing attention. The sum total should be a better understanding and a more determined dedication to bring the total Christian Gospel to bear on Japan.

No doubt you will notice several things as you read along. First, I am sure, you will be conscious of the conflicting views that are expressed, at least indirectly, by our various writers. This issue will add up to no single philosophy or program of Christian action. We did not mean for it to. We have not solved the basic conflict of Evanston, viz. Is the Christian Hope in this world or the world to come? Indeed these articles should make us only more conscious of the fact that we work within the tension created by these two views.

You will note also that the various articles complement each other - they give mutual support to certain basic facts. For instance both Sumiya and Hays point to a lack of social concern in the churches and Mrs. Kikuta confesses this lack of her people. The translation of the editorial from the Christ Weekly of October 23 in "From the Japanese Religious Press" again sounds this note of confession. Almost every one of the articles touches on areas of concern. In one sense there is more said in these pages about what should be done than about what is being done. This is significant - it points to inactivity and argues the need of activity. And with this, I feel, you will find in these pages evidence of real soul-searching. If reading these pages will bring you to undertake such a personal self-searching then our efforts will have been well rewarded.

A Happy New Year.

Yours in HIS Fellowship,
The Editor

1955 Meeting-Fellowship of Christian Missionaries
Lake Nojiri - July 28, 29, 30.

At the time of the first meeting of the World Council of Churches, Marcus Bach in his book "Report to Protestants" raised the question: "How far was Amsterdam from the heart of the Christian who walked to worship on his church corner everywhere in the world?" This Editorial raises essentially the same question as regards Evanston and the church at 2-3 chome or 5-1 chome in any town in Japan. What is the message from Evanston for the bean curd merchant or the man living in the subway tunnel at Ueno Station?

Editorial

Whence A Social Ethic?

Elsewhere in this issue of the Quarterly, the reader will find the impressions of a Japanese delegate to the World Council Assembly in Evanston. This issue of JCQ has as its theme "Christian Faith and Japanese Society," and once again, we use Evanston as a springboard for editorial comment, relating much of what we would say here to the report, of Section III of the Assembly, on "The Responsible Society in a World Perspective."

We begin with a question, of the kind we are sure the new Central Committee of the World Council Assembly hope every church will ask itself, "*What shall be the bearing of this report on the life and work of the churches in Japan?*"

Unless, which we do not believe, you concur in the editorial judgment of the Chicago Tribune that the report "dissipates valuable time on subjects which need not be the concern of the church and concerning which it is not significantly informed," you may agree with us that it contains much which should claim serious attention by the churches in Japan.

Let us invite controversy and say that the Tribune's judgment is, in part, correct; the church does not seem to be "significantly informed about these subjects" which are dealt with in Section III. Neither is it sufficiently concerned about them; Evanston recognized that "in all these fields (discussed in the Report) *the real dangers are complacency, lack of imagination, and the dull sense of hopelessness.*"

Might we look first at the "danger of hopelessness" and ask, what is the situation with respect to "hope" as the churches in Japan face social problems that are growing more complex all the while?

Hopelessness is to some degree the result of "complacency" and "lack of imagination." Also it may result from the divisiveness of our several theological

points of view. Here the lesson of Evanston is worthy of note: if we are to believe the comment by The Christian Century that the Assembly "discovered how quickly the impulse to Christian action could be sidetracked and reduced to impotence by a demand for prior theological agreement" . . . and that "the churches move most perceptibly toward unity and power as they seek to deal together with the issues which make life so bitter for so many." We do not imply such "impotence" of the churches in Japan but we do suggest that *dealing together with such issues may be the way of increasing unity, power and hopefulness.*

Facing the common threat of social disorder and working cooperatively at human tasks must not appear a counsel of shelving theological differences in order to get together on ethical problems; for this only delays the day when the differences will reassert themselves and make the last state of our disagreement worse than the first. It is meant to suggest that *we might discover a new theological common-ground in working together at ethical tasks.* This is what we believe E. L. Allen, writing in *Theology Today* (July 1954) seeks when he talks about a "theology of involvement." The leading proposition of such a theology is, "He who makes any statement about God must be prepared to face the challenge: what difference does it make to your life that you speak thus of Him?" "All valid theological statements are made out of Encounter by one who knows himself to be involved and in the knowledge that they carry consequences for the life of the one who makes them, and he must be willing to accept these as far as he discerns them." Theology needs to be aware that its affirmations about God admit of being translated into some statement of man's duty towards his fellows, according to which we can see whether the original affirmation was genuine or not. "If a man say, I love God, and hateth his brother, he is a liar" . . . "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" . . . "let us not love in word, neither in tongue; but in deed and in truth" . . . "By their fruits ye shall know them."

In any case, the confidence in handling social issues as compared with its lack when dealing with theological ones may foreshadow a new cultural determination of the church's life and order, one being prepared for in existential concern and one which enjoins and promises a more fruitful exchange between the churches and certain disciplines which deal with the secular orders of life, notably the social sciences. The churches may avoid this exchange on a premonition of the danger of capitulating to the latter; or they may feel they have

already been duly warned against the "social-Gospel." But without being threatened by having to accept the possibly necessary changes in the shape of theology, we think, along with Evanston, that "Christian social responsibility must be seen in the light of the fact that to an extent unprecedented in history man holds the power today to be master of his own social destiny." We are not here to raise the question whether the ordering of social destiny is the final goal of man. We do not question that society mistakenly holds to the illusion that its inherent principles, following the laws of social growth and elaborated in the "science of society" guarantee its progressive development and meaningfulness.

This is why *a Christian view of society must be eschatological*, saving society from finalizing its hopes in createdness. It holds to the hope that Creation continues and that the Kingdom of God is given despite the affects of man's action which would seem to deny it; the hope that convinces man of his sin and dependence on the everlasting prospect and power of renewal. *It is eschatology which also recognizes that a Christian ethic will show responsibility for ordering the human community just because the rule of God already has appeared and will appear again.* It makes radical criticism of any present ordering of the human community, but it is a criticism of love and hope, teaching us how to act in love because God first loved us. Love keeps the question of ultimate justice before our eyes while not disparaging mediate justice in so far as it intends obedience to the Law of Love.

The "message" of the Assembly at Evanston raises questions which ought to command attention among the churches in Japan: "It is not enough that Christians should seek peace for themselves; they should seek justice for others. Does your church speak and act against injustice? Do you pray regularly for those who suffer under unjust discrimination on grounds of race, religion, or political conviction? Does your congregation live for itself, or for the world around and beyond it? Does its common life and does the daily work of its members in the world, affirm the Lordship of Christ or deny it? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?"

We have just been in conversation with a party who is engaged in a rural cooperative project to put several thousand acres of idle land into production. A member of the Christian church, he raises a further question that we find responsible laymen throughout the churches are asking: *has the time not come for the churches to consider the spiritual problem and the problems of living, together?* The question suggests that an increased awareness of the problems

of any life situation is the proper approach to our ethical tasks.

The demand of the social ethic is one thing; it is the imperative of the faith that is in us. But the way of presenting the faith-demand is another. Every age has its peculiar insights into the way it may be presented, and for the church in Japan today there is the necessity of coming to terms with the particular problems of this society. So we would emphasize a fuller knowledge of this society. Dare we state it most provocatively: *we desire that the churches of Japan accept the challenge of Evanston to enter into conversation with the world about them that they may the more convince the world of the relevance of the Hope that is in them.*

R. A. M.

Three Loves

We have all been taught from early childhood that "God is Love" Today, students from all parts of Japan are not only learning about this love in a threefold way but are doing something about it. The whole life and teachings of the Christian Dairy College at Nopporo are built upon: (1) Love of Christ (2) Love of Man (3) Love of Soil.

This is an indigenous Christian school, with a 100% Christian faculty. Less than 5% of new students are Christian but at least 50% are Christians after two years of study.

These facts do not show the power and real attitude of these at this school. Last year an unexpected sum of money came to the school from the small milk plant which supports it. Due to a small income, the teachers had received no bonus for the two previous years and didn't have their coal for the year before paid for. It was announced to these teachers that it had been recommended to use this money for a teachers' bonus. Immediately the teachers in one accord replied that they could get along alright with what they had personally but they felt that the money should go toward the construction of some decent laboratories! This was done. Business became better at the plant and the teachers were enabled to pay their bills.

In another teachers meeting the teachers made the statement that it was their fault that only fifty percent of the students came to accept Christ while at the college because of their lack of witnessing. It is their constant prayer that many more may come to know Christ before graduating.

One of the students who was recently baptized helped with relief work in the burned city of Iwanai for a week. Upon his return to school he announced that he was leaving school. Investigation showed that he had taken his tuition money and had given it to a needy family there who had lost everything. God has provided a scholarship to enable this boy to stay in school. Yes! Students are learning a three-fold love but what is more important and wonderful is that they are living it!

Contributed by John C. McMullen

The Christian's stand in political and social situations must always spring from a deep-rooted faith and the confidence of Christ's ultimate triumph in the world. Here, one who has come through trial and persecution for the sake of Christ writes of the urgency and the necessity of renewed efforts and service.

“While it is Yet Day” . . .

A Devotional Message

DON MICHAEL McCAMMON

Let us think of the deeper and more personal aspect of the church's position and action in today's world. We need not dwell on the intricacies of international diplomacy and the struggles involved in cold war and hemispheric influence maneuverings. You all read the same papers I do, and are alike generally surrounded by the propaganda that makes our side “all right” and the other side all wrong and evil. And yet, we cannot merely wave our hand at the follies of men and deplore the wayward path of the nations, because nations and governments are people, and we are people within those frameworks—being in the world, but not of the world. Though it is true that we are set apart from the people of the world, yet it is also true, in Peter's words, “you are a people of God's own possession, *that you may show forth the excellencies of Him* who called you out of darkness into his marvelous light.” We are not set in a garden of Eden merely to tend that which cannot but grow in goodly form, and only needs pruning. Rather, we are set in the midst of an often violent, rocky desert where the good may be choked out and overcome, except for the care of diligent, active gardeners. In other words, we are here for a purpose, equipped with the tools to tend the garden of God, and these tools must be used constantly.

All of us came to Japan from somewhere. My experience was in Communist China. Such experience may not qualify one as a prophet or sage, yet it may increase one's responsibility to speak out in warning against the sinister darkness of the ungodly works of Satan through men. Experience *does* give knowledge, and knowledge calls for a voice of truth and understanding. While I was on furlough in America, and until this day, I have felt a far greater sense of *urgency* than ever before to preach a message, the essence of which is stated in Christ's own words: “*I must work the works of him that sent me while it is day; the night cometh when no man can work.*” When I am in the world, I am the light of the world.”

The Elements of Darkness

We need not enumerate the forces and elements of darkness that combat God's truth today. The black pall of sin and death that hung over Paul's world is the same today as then, except that men have devised newer and more terrible methods of promulgating hatred and evil to a far larger world of peoples than in Paul's time. *In*

these times our attention has been so completely drawn to a struggle between what is called the free world and the communist world, that we almost fail to recognize the other insidious evils lurking about, gnawing at the Church of God and its influence. While we focus our attention on the freedoms of democracy and the spiritual shackles imposed by communism, we sometimes are rudely shocked awake to find the free world is also hindering, restricting and gradually in some places choking out the very Christian church it supposedly espouses. I speak of the tremendous upsurge of the nationalistic spirit throughout the world, perhaps more intensive and extensive than ever before in the history of man. This brings us back to the title of our subject and the awareness of our own situation here in Japan.

Here in Japan, the imposed ways of a conqueror are being quickly brushed aside—as one would expect in this day of nationalistic spirit. In their places there are springing up, once again, those elements that were responsible for keeping this nation in spiritual darkness. They reappear mildly, for the present, but their new growth and hardiness doubtless will soon startle even those who have feared the consequences of their re-introduction from the outset. The revival of Shintoism by zealous school teachers is again touching the lives of the youth. Through the rebuilding of the military arm, there being once more a drive for a national consciousness and eminence that invariably tends to diminish the people's dependency upon God, and their faith in His sovereignty, as they rely upon their own right and might.

Students, disillusioned by the country's defeat and the unmasking of Shintoism now lie in a spiritual vacuum of unbelief. But while that dormant condition may exist at present, the vacuum *must* be filled, and they will without fail gravitate toward any movement that strikes a responsive chord within their souls. It may be Christianity, or communism, or a revived nationalism—all three are bidding desperately for the souls of men today.

Christians Lacking Vision

I'm sorry to say that it *seems* to be true that leaders of nationalism and communism, in many nations today, seem infinitely more zealous for their causes than do Christians for the Gospel's sake. And yet, those leaders are working only in their own strength while *Christians have all the resources of Christ's power and strength at their disposal!* Perhaps this point alone is the crux of our problem—the relative expenditure of energy and zeal, and the fact that *we Christians utterly fail to begin to tap our available resources.* At any rate, be it in Asia, the Americas, Europe or Africa, nationalistic movements are gaining adherents and momentum at the expense of a God relationship, which relationship, in many cases, is being ridiculed or played down or forthrightly forbidden. These undeniable facts ought to call for some very austere thinking on the part of every person who seriously considers himself a Christian, and is thereby under a standing obligation to preach the gospel of salvation. It is obvious that Christians *are not* imbued with a vision of the real needs of mankind or zealous to hold forth that light and life that answers man's need, through the merits of the Lord Jesus Christ, the Saviour of the men of this world!

As this nationalistic momentum gains force, are we to clasp our hands, sigh in resignation, and once again fleetingly regret that in some parts of God's world little islands of Christianity must again submerge until a more propitious moment in history? *Not if the Church of Jesus Christ will be true to its Lord!* Does revolution seem a 20th-century development? Let us not forget that the revolution of 19 centuries ago rocked the whole world, *and it still does!* Our Christian revolution must never cease, nor need it ever fail—unless we are no longer willing to sacrifice, to go, to teach, as the modern-time revolutionists do.

Yes, Christ brings peace, but in the paradoxes of His cause, He brings peace with a sword—a sword that divides us from the cares, loves and lusts of this world, and prepares us to untiringly and unselfishly bring the peace of His love. So today, our missionaries in Argentina hang on by a slender thread which the political power can sever at a moment's notice. Our missionaries in India are feeling a sure pressure that is forcing them out of that land by the simple means of denying admission or re-admission. One could go from country to country and find the program of the church being hindered—perhaps as much by nationalism as by communism.

Why is the Christian movement so weak in many places, after such a long history of activity? We needn't go back over the centuries for the answer, but simply look to a generation or two before us. I have seen many missionaries going abroad with some assignment other than direct evangelism. *There have been great social organizations set up by the church, and they have been allowed to precede the work of the church, becoming master, rather than servant.* Highly trained personnel have been sent out as missionaries, whose spiritual life was negligible. Can one dare to believe that in many cases this has not done irreparable damage to the Christian witness? I have seen the damage!

Missionaries are Expendable

Another great weakness of missions has been that the missionaries remained in the established churches. Pastors did not set up church bodies and then move on to new frontiers, allowing the indigenous church to take over the work. Through mistaken self-importance, unconscious pride, and a minimizing of the Holy Spirit's ability to guide, pastors have felt themselves indispensable. Missionaries, their programs, and mission institutions *most certainly are expendable*, and legitimately belong in a place only long enough for the local church to get its roots into the soil and dependent on Christ!

Another vivid weakness I have observed is that policy where *quantity and not quality has been stressed in church membership.* Christ had hundreds of followers, but He concentrated upon teaching thoroughly, only a few, who then went out to the larger task. The thorough training of a nucleus will soon see a larger church of real strength and life growing and spreading as nationals work in closer harmony and spirit with their countrymen than we as foreigners can ever hope to begin to do.

From these points, we can well learn some lessons to help the church withstand national movements that threaten it today.

The Needs of The Hour

1. Christians must be well-grounded in theology; that is, they must know what they believe and why they believe it. Communist indoctrination for its cause, for example, puts our "I believe it, but I don't know why" Christians to shame.
2. Christianity must be shown to be realistic, not merely idealistic. If it cannot be shown to be a practical way of meeting life situations, it will be quickly abandoned by the worldling seeking something secure on which to base his life.
3. We must see that the Christian faces the fact of sin. That fact is something that the Japanese mind and communist doctrine chooses to ignore.
4. There *must* be a fellowship among Christians, transcending race and class.
5. The church must be self-governing, self-supporting and self-propagating. This truth has been made embarrassingly obvious when foreign-supported or foreign-managed churches have suddenly been confronted with communism or nationalism.
6. Greater effort must be made to help train dedicated Christian leaders, and help them grow in experience. We need more such personnel in our cities and villages.
7. The church should not be deluded by any false sense of security. "My hope is built on nothing less than Jesus' blood and righteousness."
8. The Christian cannot be neutral in today's complex life. Christ said, "He who is not with me is against me, and he that gathers not with me scatters."

It seems more evident today that a Christian cannot hope to survive to honor Christ unless, with God's help, he has a life with convictions so strong that nothing can shake them. It is our task, under God and by His Spirit's wisdom and guidance, to train new Christians here into such a faith. The Asian church today is in a position very similar to the churches of the apostolic times. It is a rather tiny minority set in the midst of a vast continent embroiled in great revolutionary flux. It is forced to stand now in many places without foreign aid—and it is stronger for it all! Witness the Korean church, for absolute evidence.

Christ is Victor!

Now if what has been said sounds discouraging, it need not be so. *We need only to be awakened to our responsibilities, our possibilities.* Christ said, "I have conquered the world." Therefore, despite all of its rage, the world *cannot* prevail! Christ's victory is secure and sure and everlasting. The ruler of this world is already judged. Christ's victory is for his disciples too, for they are in Him and He in them. Thus faith in Christ is sure victory over the world. How foolish to be afraid of a crushed and conquered foe! Let us resolve anew to go forward in the light and victory of His power, and show men the true way of life which alone can bring peace and well-being to their souls.

In our relationship as a church to developments in this world, let us remember that if we compromise, we have only the smoke of ineffectiveness, as in fire by friction. But if we stand for God's principles boldly and unashamed, we have the cutting edge of a vital, living Christianity. It is our task to overcome evil with good, to the glory of God and the upbuilding of the church of Jesus Christ. To Him be glory for ever and ever, amen!

The following is an article of both timely and historical significance which the JCQ feels honored to print. The author in his original work has done a great service in exhaustive and well documented treatment of this topic. We regret that limitations of space prevent us from presenting more than this brief resume.

The Development of the Christian Ethic In Japanese Culture*

GEORGE H. HAYS

To the Christian missionary in a foreign land one of the most obvious and striking points of dissimilarity between his own religion and that of the non-Christian culture is in the area of morality. There are theological and philosophical differences that become apparent upon contrasting the religions, but these differences are more subtle and not nearly so noticeable as those which concern daily conduct.

Moreover, in a non-Christian culture where Christian missions have been operating for a number of years there is often a conspicuous disparity between the theory and practice of Christianity, or between the theology and the ethics of Christianity. The ethical practices do not always conform to the Christian faith of which the Christian ethic is an integral part. The fact that in many non-Christian cultures there is no vital connection between religion and morality may account for this in part. However, there seems to be a more fundamental reason. In a culture where custom and morality are identical the change to a set of absolute moral values is accomplished only with extreme difficulty because of the tenacious power of the old morality. As a result the lines of differentiation between the Christian ethic and the non-Christian modes of behavior become obscured, and certain ways of thinking and acting prevalent in the non-Christian culture tend to remain acceptable in the new Christian community. The national Christian is apt to regard the incongruity as simply the form which the Christian ethic has taken in his culture. His inexperience with an absolute ethic causes him to be unable to see any inconsistency. The pull of culture, the strength of custom, and pride in his own ideas and ideals may cause him to be blind to some of the finer points of the Christian ethic.

Japan is a good example of both types of disparity. That is, even though there is found a highly civilized culture, there is obviously an acute disparity between the Christian ethic and the non-Christian ethic or ethics which obtain. At the same time there are incongruous elements between the Christian faith and the Christian ethic as these have

* This article is a brief resume of a thesis presented to the faculty of the Southern Baptist Theological Seminary, Louisville, Kentucky in March 1954, in partial fulfillment of the requirements for the degree, Doctor of Theology. Permission has been granted by the faculty to publish the resume in the *Japan Christian Quarterly*.

developed in Japanese culture. There are reactions of the Japanese Christian to ethical situations which would lead one to suspect that there are factors within the culture itself which, in a large measure, account for the inconsistencies. On the other hand, *upon observing Japanese life and culture, one is struck by the many unmistakable influences which the Christian religion, and particularly Christian morality, has wrought upon the people and institutions of Japan.*

In order to understand the problems relative to the development of the Christian ethic in Japanese culture considerable knowledge of Japanese history and culture is necessary. Most of the readers of this journal are presumed to have a cursory knowledge of Japanese history and at least above average insight into Japanese culture. In the original work from which this resume is taken approximately 214 pages were devoted to the historical background and an analysis of Japanese culture. Due to limitations of space even a summary statement here is impossible. Readers are referred to the very excellent article, "Japanese National Character" by Douglas G. Haring in the January, 1954 issue of this journal.

The Influence of the Christian Ethic on Japanese Culture

Attention was given in the original work to the ethical influence of the Roman Catholic and Greek Orthodox Churches, but here attention will be given only to the influence of Protestantism.

The influence of Protestantism, from the very beginning, has largely been in the moral and ethical areas of Japanese life. The mass of the people were not especially interested in Christianity as a religion; they were indifferent and not even markedly hostile. The strength of traditional ways of thought, the tenacity of their social customs, and their self-satisfaction with the old religious practices proved to be the real barriers to the growth of Protestantism. But when the excellence of Christian morality was embodied in the life of a missionary or in the life of a new convert; when the ethical teachings of the New Testament became known and recognized as superior to anything they had heard; and *when the promotion of the works of mercy by the Christian churches was discovered to be motivated by disinterested love for all who were in need, then Christianity, particularly in its Protestant form, began to permeate Japanese culture.*

In addition to the general influence of Christian morality upon Japanese culture there were specific areas in which the influence was notably conspicuous. Space allows only for the mere mention of these areas. They were: the field of education, particularly women's education; the field of social welfare; the areas of marriage and family life; the areas of custom and morality; the areas of government, politics and economics; and, in the religions of Shinto and Buddhism.

A number of observations may be made relevant to the influence of the Christian ethic on Japanese culture. Christian personalities had impressive influence upon lives and institutions. The motive of disinterested love stood in sharp contrast to the impersonality of traditional Japanese conduct which confined one's helpfulness largely to those of one's

own family or group. The Christian ethic awakened a social conscience in Japanese society and stimulated extensive programs of social amelioration by secular, Buddhist, and Shinto agencies. The dominant refrain and basic principle emphatic in the Christian ethic was the individual worth and dignity of every human personality.

There were three concentric circles of Christian ethical influence in Japanese culture. At the center were the two to three hundred thousand Christians who had committed themselves to the Christian way of life and conduct. Some of them were nominal Christians, but others were seriously committed to Christ and His principles of morality. Another larger circle, variously estimated but perhaps a million, included those who were studying the Bible and who sought to apply its teachings to their own lives, but who were not ready or could not see their way clear to commit themselves to baptism and church membership. They had the effect of diffusing Christian principles of conduct into wider areas of society than those who were members of the churches. The third circle included society in general. It is difficult to assess the depth of penetration and influence of the Christian ethic among the millions of Japanese people. There were those, of course, who never heard of Christianity in a formal way. Still, there were many areas of Japanese society and countless individuals who were impressed by the demonstration of love, of concern, and of care which the Christian ethic made vital and real.

Within limited groups and areas the influence of Christian ethical principles appeared significant. However, *it is not to be concluded that the Christian ethic has dominated Japanese culture. Nor has the Christian ethic become the moral basis of Japanese society.* The barrier to the implementation of Christian moral principles in Japanese culture were as formidable as the above accomplishments may seem impressive.

Barriers to the Development of the Christian Ethic

Before turning to the obstacles which stood in the way of the development of the Christian ethic three conducive factors should be mentioned. The religious nature of the Japanese people which caused them to be susceptible to Christian teaching was a favorable factor. Correlative with this factor was the spirit of religious tolerance which has generally prevailed in Japan. Moreover, the relative religious freedom which existed throughout most of the Protestant era was of signal importance.

Factors detrimental to the development of the Christian ethic far outweighed those factors which were favorable. The character of feudalism and the resultant rigid social stratification presented serious obstacles to the development of the Christian ethic. This was particularly true at the following points: in the decision to become a Christian; in the ideal of forgiveness; in the development of a social conscience; and, in the principles of equality and brotherhood.

The family system created difficulties for the implementation of the Christian ethic. The worship of the family ancestors, the demands of loyalty and filial piety, and the nature of marriage in the family system caused the Japanese Christian to face innumerable

moral issues. Persistent nationalism throughout the Protestant era raised moral issues at the following points: by compulsory observance of shrine worship; by numerous obligations to the state; by suggestions of compromise of moral principles, particularly in regard to Christian schools; and, by a persistent campaign to Japanize Christianity.

Secularistic and materialistic philosophies of life have wrought great havoc upon the social, political, and religious institutions of Japanese culture; but at the same time they have not, and could not, provide a religious reference, without which the Japanese, an essentially religious people, could not be fully satisfied. On the other hand, the Christian ethic sought to furnish a new religious reference in the Christian faith. It was greatly handicapped in its development by the fact that, *to the Japanese, the sources of secularism and Christianity were common*. Even the Church was to a degree secularized. Moreover, by taking over some of the functions which had traditionally been in the province of religion, secularism tended to discredit the reason for and the necessity of religion in Japanese culture.

Not the least of the obstacles encountered were the old religions with their tenacious hold on the lives of the people. In at least two ways Shinto and Buddhism confronted the Christian ethic with difficulties in its efforts to penetrate the Japanese culture. For one thing religious practice, in many instances equated with custom and morality, permeated the whole of Japanese life. Then these religions made it extremely difficult to change one's religion.

The very nature of the Japanese mind has not been without influence in the development of the Christian ethic in Japanese culture. As Haring pointed out in the aforementioned article, the Japanese attained a high degree of psychological and cultural homogeneity. Generations of discipline produced a general acceptance of obligations which emanated from authority and an acquiescence to an ideology and a view of the world from which dissenters were notably few. Because of the strength of cultural patterns plus the fact that psychologically the Japanese tend to act very much the same, the transition from a strict code of behavior to another code much freer and dependent upon the individual was obviously fraught with tension and inner conflict. The result was that the transition was not always complete, and perhaps never is. Old patterns, often with no sense of contradiction with the Christian standard, carried over into the new relationships in the Christian church. Basic Japanese ways of thinking and acting have tended to dominate in the response to certain ethical questions and situations. *The Japanese sees an ethical issue first in the light of his own culture*. He responds to the situation spontaneously, without reflection, because he has been trained to do so. Minute rules of conduct and patterns of behavior have provided suitable reactions for most circumstances. Reflection and individual thought was not supposed to be necessary in the feudalistic society. It is perfectly natural for a Japanese Christian to respond to ethical situations according to the patterns which have long ruled his life. The point is that the first and natural response is in keeping with the socio-ethical code which has dominated his people for centuries.

The following ethical issues have proved to be stumbling blocks to some Japanese Christians who have sought to reconcile their own national cultural patterns and ways of thinking with the Christian ethic. Again for lack of space they are merely mentioned. They are: issues relative to honesty; issues relative to saving face; issues relative to sincerity; and, issues relative to obligations including the concepts of, *on*, *gimu*, *giri*, and *ninjo*.

Finally, the condition of the Japanese Christian churches did not always support the general development of the Christian ethic in Japanese culture. The constituency of the churches has largely been from the middle class—the students, teachers, and professional men. Because it has been a class church it has been limited in perspective and influence. Though the members themselves gave their intellectual power, their high standards of characters and qualities of leadership to the Christian community they were prone to form small, congenial cliques from their own class and occupation. Furthermore, it has been an urban Church; the hundreds of villages, small towns, and the country areas are yet mainly neglected areas. *Consequently the Church limited its area of influence to the cities of large population and social prestige.* Numerically the Church has never represented more than one half of one percent of the total population. This has limited the scope of the Church's influence and the base of operation for the development of the Christian ethic.

One other feature of the constituency which has had profound effect on the Christian movement and on the development of the Christian ethic in particular has been the almost total lack of a basis in the Japanese family. Most churches have been made up of persons who were the only Christians in their families. The Church has not had the Christian home as an ally in exerting influence upon the character building of children.

The leadership of the Japanese churches has generally been strong, but it has been predominantly a pastor's church. Here again has been reflected the national Japanese pattern of leadership which is from the top down. It must be said also that there have been comparatively few heads of families in the churches from which a lay leadership could be developed.

The emphases of the churches have been more on the doctrinal and philosophical than on the ethical. The lack of emphasis on the ethical was something of a paradox. On the one hand, there were the penetrating effects of Christian ethical principles in Japanese culture, but on the other hand, *the inspiration and direction did not always come from the organized churches.* The schools and social welfare institutions were often operating quite apart from the main emphases of the churches. To be sure there was active support of the schools, the orphanages, the leper asylums, the settlements, etc., but the main emphasis of the churches was in the areas of doctrine and philosophy. There was some justification of this in a land where Christianity's essential teachings were not yet widely known. It appears, however, that an unusual opportunity was lost in the light of the fact that Christianity in its practical expressions along ethical lines had such tremendous appeal to the Japanese people.

Obstacles Intrinsic in the Nature of the Christian Ethic

The impact of the Christian ethic upon Japanese culture revealed that the difficulties incident to the implementation of Christian principles in the culture were not always attributable to factors within the culture itself. A part of the difficulty was due to the fact that the Christian ethic was not an accommodating or compromising ethic. Furthermore, there were features of the Christian ethic for which the Japanese had little or no preparation for understanding.

The fact that the Christian ethic is an ethic of the kingdom of God has set limits upon the development of the ethic in Japanese culture. The idea that the Christian ethic can only be fully embodied and expressed through Christian personality and that faith in Christ is a prerequisite to Christian discipleship was not always clearly understood by the average Japanese. However, the conception of Christian discipleship as a Commitment of one's life to that higher righteousness which Jesus set out to establish upon the earth was inadequately perceived by many who became Christians and members of the churches.

The absoluteness of the Christian ethic created some barriers in the development of moral principles. Ethical relativity was common in Japanese ethics. In peculiar ways right was relative to the following: the individual, one's own group, custom, time, and power.

There are certain theological associations necessary to the understanding of the Christian ethic which have created difficulties in the penetration of the ethic in Japanese culture. Chief among these concepts were: the idea of a personal God; the nature of sin as an affront to a holy God, man's accountability for sin, and Christ's atonement for sin; and, the person and work of the Holy Spirit in ethical growth.

Finally, the prophetic nature of the Christian ethic has been an obstacle to the development of the Christian ethic. Because the Christian ethic was neither a legalistic code nor a philosophical system it was perplexing and impracticable to the average Japanese. The principle of personal moral responsibility was almost too much for young Japanese reared in a close knit society and subject to specific precepts of conduct. The unifying principle of *agape* has generally been too vague and broad for specific application in Japanese culture by Japanese Christians. Easier of application was the more particularistic ethic embodied in innumerable rules of conduct for specific occasions.

Implications for the Christian Movement in Japan

There are certain implications which are pertinent to the total Christian movement in Japan and more specifically to the further penetration of the Christian ethic in Japanese culture.

The Need for a Broader Base of Operation for the Christian Ethic.

The development of the Christian ethic in Japanese culture has been severely limited by the small constituency of the Church in Japan. Christian moral principles cannot be

widely disseminated without Christian personalities to demonstrate them. Moreover, these Christians must have had a genuine experience of grace. *There is need to re-emphasize the experiential nature of the Christian ethic, that is, that the ethic of the Christian religion has its roots in a personal experience of grace in Jesus Christ.* He who desires only the ethic of Jesus can never hope to realize the power and full expression of Christian moral principles. A person or a nation can go only so far in the acceptance of the Christian ethic without the Christian religion. A saturation point will be reached sooner or later, and it is probable that Japan has reached that point. If she is to realize Christian ethical principles much beyond that which is now evident a much larger proportion of the population must become devoted Christians. The Christian ethic alone cannot become the ethical basis and the moral dynamic for a new Japan. The Christian religion must be more completely accepted. That comes only through individual experiences of grace. *Further penetration of the Christian ethic in Japanese culture waits on evangelism.*

This renewed emphasis upon evangelism ought to be directed towards broadening the base of the Church. This needs to be attempted in three directions. First of all, there needs to be a concerted, progressive, and patient projection of evangelism into the rural areas, including the thousands of folks engaged in the fishing industry. Certainly continued attention needs to be given to the lower classes in the industrial areas, but the rural population is the stable portion of Japanese society. There have been many prophets who have advocated a greater emphasis upon the rural areas, but nothing like a concerted effort has been made by the major denominations at work in Japan. The new Home Mission department of the *Kyodan* raises hopes that a good portion of its work will be directed towards the rural population. Some few other Christian groups have voiced good intentions in this regard.

In the second place, the broadening of the base of the Church will involve the training of a strong lay leadership. Strong laymen who are active in the Church can be invaluable assets to the Christian movement as their influence is felt in business, in the professions, in official circles, or in the schools. Their adherence to Christian moral principles can mean much to the purity of the Christian movement and the diffusion of the Christian ethic in Japanese society. Furthermore, if evangelism is projected into the rural areas in any sizeable effort, obviously much of the leadership responsibility will have to be assumed by laymen. It has already been indicated that the Church in Japan has been a pastor's church. Any projection of new work heretofore has largely waited on clerical leadership. There has been little confidence in lay leadership, and consequently, few efforts have been made to train laymen adequately for important posts of leadership. With laymen in key places of leadership in a projected program of evangelism naturally the Christian ethic will have a broader base for development. It appears too, that with the development of a strong lay leadership a more democratic Church could be developed. *If the lay leadership is neglected there is real danger of clericalism and the continuance of a narrow base for the Church.*

The third necessity in the broadening of the base of the Church is in the area of

family evangelism. The Church in Japan lacks a basis in the family unit. Except in some of the old churches there are very few churches which can claim several entire families. Generally the churches have been made up of individuals who were the only Christians from their families. As a result the churches have lacked stability and financial security. In the postwar period the majority of the church members have also been young people; this fact has made for immaturity in the churches.

The survival power of the family system and the solidarity of the family unit has made the evangelization of the home a formidable task for the churches. Still the Christian movement can never hope to become rooted in the culture of Japan until the basis of the church is in the family. More concerted efforts at winning the family as a unit are called for. The Family Life Institutes sponsored by the National Christian Council are a definite step in the right direction. On the local church level more attention must be given to a ministry which will attract the family as a group.

The Need for a Deepened Emphasis upon the Ethical Aspects of the Gospel.

There is need in Japanese Christianity to examine afresh certain ethical issues peculiar to Japan and to place more definite emphasis upon the ethical aspects of the Christian faith. The following abbreviated statements call attention to some of the issues and suggest possible lines of action.

1. *There is need for Japanese Christians, particularly pastors, teachers, and leaders, to re-examine traditional attitudes, customs, and behavior in the light of the Christian ethic.* For example, in the matters of honesty, saving face, obligations, relationships of so-called inferior and superiors, etc., there is need for objective study and critical judgment.

2. *The general misunderstanding of Christian moral principles and the failure to discriminate clearly on ethical issues makes necessary a more definite emphasis upon the nature of the Christian ethic.* To accomplish this objective adequate literature on the Christian ethic and on current moral issues should be provided the churches and schools. Furthermore, a more practical preaching ministry could go far towards realizing this end. The strong theological and philosophical preaching typical in Japan is admirable, but there is an urgent need for instruction in Christian living. Moreover, Christian preaching should come to grips with social issues in which the Christian ethic will be clearly delineated.

3. *There is need for the reorganization of loyalties.* Traditionally the Japanese have been filial to the family and loyal to the state. The strong Japanese spirit lends itself to the danger of compromise and accommodation where there is a conflict between the Christian ethic and things Japanese. The Church needs to continue in repentance and erect safeguards against future conflicts. *Within the Christian community it needs to be made clear that Christ claims first loyalty.* At the same time the Church needs to caution the youth of Japan against discrediting the family entirely or turning against everything traditional. The Church needs to interpret these loyalties in the light of the Christian ethic, and give guidance to the youth of Japan in evaluating the conflicting claims for their loyalty.

4. *There is need for the Church in Japan to assume again her role of constructive critic.* Her voice ought to be heard on social, political, and economic issues. The Church is not to antagonize, but it should be free at all times to offer constructive criticism on any and all issues which concern the freedom and welfare of the Japanese people.

5. *There is need for the Japanese churches to eliminate from the Christian community class consciousness and social status as still manifested in speech, polite bows, and attitudes.* In the homes, in the schools, and in other social groups democratic principles are being learned and demanded by the youth of Japan. The Church cannot expect to win and hold these young people by the continuance of feudalistic modes of thought and behavior within the Church. The Church must be the Church to all classes regardless of family or social status. The relationships within the Christian community must be on the basis of Christian moral principles.

6. *The unusual homogeneity of Japanese culture suggests the necessity of a greater emphasis upon individual responsibility in the application of Christian moral principles.* Japanese need to learn to think and act independently of superiors in the family or in other social groups.

7. *There is need for the Church to guard against secularism and materialism within the Church and to stand as a bulwark against these two forces in Japanese society.* The partial discreditization of the native religions of Japan, particularly in the minds of the youth, leaves the young people, even those already within the churches, easy prey to secularistic and materialistic ideologies.

8. *There is need to strengthen the Christian home as a base of operation for the further penetration of the Christian ethic in Japanese society.* The value of the Christian home in visualizing Christian principles such as the worth of each individual, the status of women, and freedom within the bonds of love cannot be overestimated. Neighbors and relatives will be impressed by the difference in Christian home life and want to pattern their homes by Christian standards. Moreover, it is in the home that children gain their first impressions of moral values and acquire habits and prejudices that mold character. Christian homes will produce a new generation of Christian men and women much freer from ties of tradition than the present generation. Each Christian home will be a mirror reflecting the principles of Christ in Japanese society.

9. *Because of the witness and because of the special appeal social welfare work has had to the Japanese there is need to strengthen this phase of the Christian movement in Japan.* It would be unfortunate were all such work left to secular agencies or to Buddhist and Shinto agencies. In addition to the usual programs dealing with orphans, lepers, the sick, and the slum dwellers, the broader implications of the Christian ethic in industry, politics, and economics must be strengthened.

10. *There is need to strengthen the Christian schools.* As centers of character building and as means of disseminating Christian moral principles in non-Christian Communities through their graduates serving in business, in the professions, and in secular schools they have proved their worth and indispensableness to the development of the Christian ethic

in Japanese culture. Continued efforts need to be made to make the Christian schools genuinely Christian. The new International Christian University near Tokyo offers excellent possibilities for the training of teachers, business and professional personnel, and other leaders who will take their places in society and become a means whereby Christian moral principles can find expression.

11. *There is need to strengthen present courses in Christian Ethics and Christian Sociology in the Christian colleges and seminaries.* New courses pertinent to the Japanese cultural situation, dealing with the family, the economic order, or Japan's social problems, would be most helpful in explaining the Christian position in these areas. Seminary training by all means should include strong courses or seminars dealing with vital ethical issues to prepare the young pastor for his task.

Hardness of Soil and Hardness of Times

Iwate Prefecture is the largest and poorest of all the prefectures of Japan. The town of Kuji is the country-seat of the most backward county in Iwate. It has been called the Tibet of Japan and has the distinction of being at the bottom economically, educationally, physically and religiously.

In 1938 a missionary and two Japanese workers chose this place to start a new work because it seemed to be the most needy and neglected part of Japan. Every imaginable obstacle was against them. The soil was hard—the times were hard. It was a day when Americans and Christianity were in disrepute. But these three went to work—and twelve years later the first convert was won! The soil was softened with the blood of sacrifice, the sweat of physical and spiritual labor, and tears of heartbreak, discouragement, and disappointment. The missionary often thought of the prayer-words of St. Teresa, "God, if you treat all of your friends as you do me, it is no wonder you have so few."

Between 1938 and 1946 the work grew very little—1 acre of land, 1 building, 3 workers—a kindergarten with 50 enrolled and a Sunday School of 30. But patience and prayer won out. The Japanese workers carried on during the war—even refusing to surrender their land to the military—and today the soil is an oasis in the wilderness of Iwate. Today there is a staff of 30, 5 acres of land, 10 buildings—including a hospital, 170 in the kindergarten, over a thousand in 10 Sunday Schools!! The missionary, Miss Thomasine Allen, explains it all modestly, "The desert is not a land which God has forgotten."

The Japanese churches face problems in their social witness that are different from those experienced in the West. Here a leading Japanese professor speaks with clarity and challenge of the problems the Japanese churches face and the response he feels they must make.

A Responsible Church in Japan

MIKIO SUMIYA

Social Background

The church in Japan has many problems of social responsibility, but two are most important. The first is that *the Japanese Church is composed mainly of students and of middle class intelligentsia*, and the second is that *she is situated in a pagan society with its own long tradition*.

When one attends a Japanese worship service one finds himself among an overwhelming majority of young people and students who have been brought up in pagan homes, who have later been attracted by the church, and then baptized. The students will soon graduate and take up such occupations as that of teacher, government official, engineer or clerk in a company or in a bank. Thus most Japanese Christians are from the middle class and engage in typically middle-class occupations. Statistics of Japanese church members indicate this. It does not mean that no Christian influence has extended to small shopkeepers, factory workers or peasants, but that such people are rather the exception among church members as are members of the upper class.

The question arises as to why the church is composed of middle-class people. One reason is that in her history of only one century of evangelism she found it easy to penetrate that class. Although in the early years of her history the church carried out an active program in the rural areas, building many churches there, it was unable to outlive the intense and repeated persecutions from all around. Despite the weakness of the two national religions, Buddhism, and Shintoism, the influence of the traditional social structure was relatively strong. Where Buddhism was alive, Christian work was hard to carry on. This traditional social structure with its characteristic social relationships and thought bound our people strongly. At present traditionalism is still strongest in the rural areas, weaker in cities, and weakest among the middle-class intelligentsia. Consequently *it is students and young people who have most courageously struggled to free themselves that are attracted to Christianity*.

The second serious problem of our church is her pagan surroundings. Christianity was introduced along with western civilization to teach our people a new way of living and new human relationships. The basic moral code till then had been "obedience to superiors" in the Confucian tradition, namely, of loyalty to one's master and obedience to one's parents. Christianity began to present "new teachings"—equality of man before God and love for one's neighbors. The novelty of these teachings made the "new religion" attractive to some; repulsive to others. Those, especially, who were anxious to free themselves from the fetters of tradition, hailed Christianity with great joy. Enthusiasm for the new religion was a motivating force in various forms of social work: for the relief of poverty and the care of the physically handicapped hitherto regarded as due to moral failings, or of family or personal sins; for education for women; for the establishment of family morality, especially in the form of monogamy. So Christians, though greatly in the minority (only 40,000 Protestants 40 years ago, and even now only 150,000) have played an important role in our society.

However, it is not too much to say that the history of the Japanese church is that of persecution. The more heterogeneous Christianity appeared in Japanese society, the more opposition it encountered. Many a convert was expelled from his home only because he became a Christian, was forsaken by his friends and looked at askance by the public. The government was unfriendly to Christians, openly as well as privately, because it considered Christianity incompatible with the national polity, especially to the *tenno* (emperor) system. For a long time it was impossible for a primary school teacher to be a Christian.

Such an antagonistic atmosphere in society had an unfortunate effect upon the church. *Gradually she came to be reconciled to traditional social life. The compromise in her way of living tended to cloud her religious faith itself.* Thus in the end the Gospel was destined to be equated with the traditional view of the world. As the process of merging the two progressed, the originally sharp opposition between church and society became attenuated.

On the other hand, society itself was so changed that characteristically Christian human relationships came to be widely adopted. At present Christianity is even welcomed, partly because of the post-war democratization.

Actual Condition of the Church

Under the circumstances mentioned above, the Japanese church embraced a dualistic view of religious and social life. This was partly due to the influence

of the European and American churches, but also to the absence of the idea of "personality" in our tradition, and the resulting lack of a movement effective enough to unify human existence inwardly. As social life grew more complex, human life was regarded as the amalgamation of a multiplicity of activities, and the religious life as nothing more than one aspect of such activities. When the Hellenistic element was added to this view of the world, man was supposed to consist of soul and body with faith pertaining to the soul only. This view of division in human life became a strong basis for the dualism of the church. A second reason was that *the church existed in a pagan society in which the gap between the religious life within and the social life outside was very great.*

Although this dualism was helpful in preserving the purity of the faith within the church, yet it led to the great error of letting society go its own way in sin and in contradiction to Christian principles. Historically such an unfortunate differentiation between religious and social life has been a product of the collision of the two. When Christians of the early centuries attempted to translate their faith into their social life, they encountered violent persecution, and developed a dualistic view of the two aspects of life in which view Christ's kingdom was supposed to rule only a small area of human life. Those who could not accept this view developed a very simple monism, and attempted to realize God's kingdom here on earth. The Japanese Christian socialist movements up to now belong to the latter, while the general tendency of the church represents the former.

Dependence on American Help

Another serious problem our church faces now is her increasing dependence upon the American church since the end of the war. During the last war, our church was pitilessly impoverished. Many young men were sent to the front, while the church was persecuted by the totalitarian government and the pagan society. Moreover in cities many churches were destroyed by air-raids, with the remaining few too damaged to hold services. Therefore it was only by the democratizing policy of the occupation army and the generous help given by the American churches that our church could stand upon her feet again so quickly. New churches were built one after another, and many people flocked to them. Several villages were reported to be converted *en bloc*. Christianity, which could not be assimilated into our society, now came to be identified with Americanism. Though our church has received foreign financial help from the beginning, yet the church leaders of the first generation were nationalists in a good sense,

being advocates and practisers of the national independence of our church. Therefore *our present increasing dependence upon the American church involves many problems regarding the relationship between the church and society.*

In the post-war expansion the Japanese church, noting that the character of her membership was predominantly that of the city middle-class intelligentsia, began to feel responsible for having neglected peasants and factory workers in her evangelism. But she should remember that formerly she had rural churches with many members, as well as a close connection with the labor class. The Japanese Socialist movement had had its origin in Christianity. But as the *tenno* (Emperor) system was gradually established and as the leftist labor movement developed, the church had felt compelled to withdraw from the peasant and labor class. That sort of retreat was a grave mistake; I believe that her new start will begin only with her penitent reconsideration of her failure. Actually, in recent days, she has been awakened to her error to my great joy.

So far I have mentioned many of the weaknesses of the church, but these weaknesses should not be attributed to social conditions alone. As the church has grown on pagan soil, devoid of the Christian tradition, the content of her faith itself should be taken into consideration. *A weak consciousness of sin has led to the identification of sin with shame; sin is more talked about than the wrath of God actually felt.* With the righteousness of God forgotten, the sentimentalized love of God has been too much emphasized. Generally speaking, there are two types of Christian faith in Japan: one is the rational type arising from the fact that Christianity was first embraced by the intelligentsia—faith is identified with doctrinal knowledge, and with rational assent to the Christian view of the world. The other presents the faith as consisting in emotional excitement. Thus neither of them succeeds in grasping or presenting faith as personal communion between man and God.

Actual Social Conditions

Japanese society has made rapid progress within the last ninety years, transforming herself from a feudalistic society into a westernized one. But this transformation was achieved, not by getting rid of old social relationships, but by accumulating new ones. Though the new social relations, when established, influenced and changed the old ones, the latter were never destroyed. Therefore, our society presents a peculiar picture of the conglomeration of beliefs, thought, and social relationships still alive from an ancient age, together with the social relationships and thought both of the feudalistic and the modern age. When

new social relationships and thought came along, they conflicted with the old ones; some of the new were absorbed, while the rest were excluded. As already mentioned, Christianity was welcomed by the middle-class intelligentsia who represent the modern social stratum of Japan, but it was rejected by those classes representing the old social relationship and view of the world.

The peculiar co-existence of those different strata in our society should be especially taken into consideration when we think about nationalism here in Japan. Our type of nationalism is not quite as simple as Europeans think, for it presents two different streams. One is the ultrationalism of our past militarism, based upon the old social relationships, and directed toward the resurrection of such. The other is the modern type, for the purpose of building a new state. At present we see a powerful tide of nationalism rising against pressures from the U.S.A., and the Communist Party is its most ardent advocate, staunchly opposed to the colonization of Japan. But the tide of nationalistic waves thus stirred up lies in danger of being drawn into ultranationalism.

Japan at present finds herself economically dependent upon the United States as the last war left her badly damaged and deprived of colonies. It was only by the assistance of the United States that she could stand on her feet again. Ironically the very U.S.A. which forbade the rearmament of Japan at the end of the war, even to the extent of renouncing war in the new constitution, is now demanding our rearmament. In response to this demand many of our people believe that the only way to break the financial deadlock arising from the restricted trade with Communist areas, and from the insecure dollar balance, lies in the promotion of our rearmament and upon continued American assistance. However, the standard of living of our people has not risen higher than 80% of the pre-war level. If the rearmament program is carried out, we shall be still more hard pressed. At present the number of unemployed is around three or four million. As competition with foreign powers will mean nationalization of industries with a great amount of capital, the numbers of unemployed will become still greater, and social unrest worse.

When people live in utter material poverty with no idea of "personality" or of "liberty," any sort of promise of a better living will fascinate them, even at the cost of losing their personality and liberty. *Unlike western Europeans and Americans, our people have nothing to lose by Communism, but much to gain.* The Chinese Communists economic and political achievements have caught their attention right now, as the Communists' sole concern seems to be the advancement of the people's livelihood.

Thus Japan is in the position of feeling the extreme tension between the two conflicting worlds. This is well illustrated by the issue made over our "Peace Constitution." Some Japanese Christians have joined national movements to oppose any modification, while most of the church people follow the general trend, lest the church be involved in great difficulty by her political assertions. As for the advocates of rearmament, they are munitions industrialists working in close cooperation with the conservative parties. The anti-rearmament camp is composed of labor unions, the Socialist parties, and the progressive intelligentsia. Yet by means of powerful mass communication, sympathy for rearmament is gaining force.

The Japanese people have learned resignation because of a long history of suppression and hardships. Moreover, Buddhism has enhanced their trust in the coming world, with utter despair experienced here on earth. Therefore, those who are not satisfied with the present situation are induced to look forward to western culture, with not a few looking to Communism as a promise for betterment of their present life.

Reconsideration of the Responsibility of the Church

When we consider where and how the church stands, we will know what her responsibility towards society is. As already described, the idea of "dignity of man" was originally quite foreign to our people. Traffic in men is not considered a grave moral evil, as those who willingly sell themselves are sometimes considered praiseworthy. Though the idealistic conception of the dignity of man cannot be identified with the Christian view of man as a sinner, yet here in our society we cannot emphasize too much the significance of each individual as the object of the supreme love of God. Thus *the idea of the dignity of man has a profoundly revolutionary significance for our society*. Historically, this idea has been the mainspring for the active part played by our church. From now on the same idea can be expected to make a remarkable contribution to the reform of our society. In this connection it should be pointed out that our church has made a mistake in understanding human personality in abstract terms only, as a strictly non-physical moral idea. But, actually, utter material poverty and social inferiority are closely related to the problem of personality.

When the idea of personality is thus clarified, the true significance of "neighborly love" will become distinct. With our people, "neighbors" are none but our own relatives, or the members of the same community. Therefore, love is understood as "love for one's brothers." However, Christians are commanded

to practise love for those who are outside their own community, and even towards enemies. Therefore, the Christian conception of love is a restatement of the idea of love in human relationships, and a foundation upon which a new society can be built.

But the discovery of the idea of personality is that of individual personality. This induced our people to embrace an individualistic interpretation of Christianity. Then the idea of neighborly love is equated with sympathy for the poor and the unfortunate. As poverty and misery are rooted in social conditions, there is no individualistic solution for them. *It is the responsibility of the church to go beyond the individualistic interpretation of the Bible to clarify what the social ethics of the Bible teaches us.* Especially here in Japan where a weak social solidarity has encouraged atomistic individualism, special emphasis should be put upon the social aspect of Christian ethics, if the church wants to undertake new social activities. As the church has not yet defined her attitude in this respect, individual Christians are lost as regards their attitudes towards labor union movements and political issues.

The church *has* come to realize her responsibility in and for society, to appreciate the necessary distinction between action by herself as a body, and that of individual members, and to desire the necessary social knowledge. But she is not sure, in many cases, what particular social action she should take, nor is she strong enough to inspire her members to take it. Therefore we sincerely hope that our expectation of God's judgment, and the fulfillment of His promises in the last day, may inspire and encourage us daily to assume our responsibilities as members of the Japanese Church.

Opportunity Unlimited

"A recent NHK survey reveals that there are now 13,000,000 usable radios in Japan. Each radio reaches about four listeners. This means that a solid one-half of the population of Japan can be reached effectively and convincingly by radio! Electric power is available in even the remotest village. The shut-in, the sick, the oldest, the youngest, the most sensitive, all can hear the Gospel through radio if we make it our business to send it their way!

from "REAPING BY RADIO" by Tom Watson, Jr. of TEAM-AVED

Here is an article proposing a study of the social nature of the Japanese Churches and suggesting what such a study might reveal that would help the churches in their total witness to Japanese society. Our readers will not all agree with what is said—but is there any better reason why you should read it?

On the Relations of Church and Society in Japan

PHILIP WILLIAMS

In Japan, as elsewhere, one of the basic problems confronting Christianity is the problem of how the church and society are related. What is the Christian "Word of Life" for the distresses and disorders of men in their economic and political relationships?

A Social Analysis Needed

The church is especially handicapped in Japan by inability to answer this question. Vast problems press upon the life of Japanese, and to many of these problems Japanese Christians are unable to apply their faith and knowledge that Jesus Christ is Lord in a way that is relevant to the social scene. They are unable to show the meaning of His lordship over all history and over every aspect of life.

Most Japanese Christians are acutely conscious of the problem of relating the church to its society. But it seems that most attention has been given to purely theological considerations, either concerning the *message* of the church and God's will for society, or else concerning the doctrines of the church as *ecclesia* or *Corpus Christi*. These basic considerations are important but beyond these there is need of a careful analytical study of the Japanese churches themselves as actually existing institutions in society.

Evidence of the way in which emphasis is placed on the study of the *message* of the churches, to the neglect of the study of the *churches* themselves which are preserving and proclaiming that message, was shown recently in a conference of teachers, ministers and missionaries. The Japanese leaders commented that the Western churches seem to rest on an "activistic theology." An American replied that the Japanese churches seem "too pietistic." Both sides interpreted the problem as theological.

Why do theologies differ? What is the background against which they can be understood? With respect to the role of the church in Japan, an answer should be sought by studies such as those conducted elsewhere by Max Weber and Ernst Troeltsch. Their research offers the classic analyses of the social nature of the church as well as the message which the church holds for society. If the church is in the world, so also is the world in the church. The message of Christianity in any period is influenced by the nature of the church and of the society in which that message is given and received.

Professor H. Richard Niebuhr, who has applied and extended the approach of Weber and Troeltsch, made a careful study of the social nature of the American churches that has had immense value for the church's understanding of itself and of its theology. In it he shows how useless is the attempt to treat the problem of church and society as only a theological problem:

The religious life is so interwoven with social circumstances that the formulation of theology is necessarily conditioned by these. Where theology is regarded only from the ideological point of view, sight is lost of those very conditions which influence the divergence of its forms, and differences are explained on a speciously intellectual basis without taking into account the fundamental reasons for such variations.¹

Another American study, likewise based upon Troeltsch's *Die Soziallehren der Christlichen Kirchen und Gruppen*, is the work of Professor Liston Pope, now Dean of the Yale University Divinity School. He examined the social structures and attitudes of churches in a single locality. To my knowledge there has never been a similar socio-theological inquiry into the churches of any Asian nation where the problem of a new church in a non-Christian culture raises special considerations. The time is at hand for such an undertaking.

The studies mentioned above have a refreshing strength and realism that does not appear in more theoretical discussions. They combine the finest insights into theology with a thorough study of history and a frank analysis of the facts of the contemporary church. They look both at the message of Christianity as it shapes the church, and at the way in which the institutional form of the church in a given time and place influences the message. Not to do both is to neglect the full meaning of the Gospel, for the God and Father of our Lord Jesus Christ reveals himself in the governing *action* of history.

1. H. Richard Niebuhr, *The Social Sources of Denominationalism*, New York, 1929. p. 15 f.

Social Challenge and Church Response

If proper attention be given to a social study of the church of Japan, there will be an end to accusations often brought against it for failure to relate itself effectively to society. By the comparative "church-sect" standard of Troeltsch and his successors, history has put the church in Japan in the role of "sect." The Episcopal churches (*Seikokai*) as well as the Church of Christ in Japan (*Kyodan*) stand in the same kind of relation to society as the earliest Christian church stood to the Roman Empire. In this respect these churches differ only to a relative degree from the social role of the Mukyokai (Non-Church group) or Seventh Day Adventist congregation. It is quite natural that the social thought and action of all Christian groups in Japan should be in most respects like the views of the typical "minority sect" forms throughout Christian history. It was only with the early church's metastasis to broad national influence following Constantine that the Christian faith came to embrace a broader community consciously concerned for the redemption of the whole society and inevitably concerned with all the problems of that society. Troeltsch and others indicate that these broader responsibilities were inherent in the gospel, else church history would not have brought them forth in the Holy Roman Empire.

A second lesson might be learned from the kind of study proposed. If the Japanese churches would no longer stand condemned for their social un-concern, neither would the Japanese churches "absolutize" their present situation. For if the church would "know itself" for what it is, it would set aside defensive thinking and understand more clearly what the church of Japan can and must become under God's grace.

In their approach, Troeltsch, Niebuhr and Pope begin by demonstrating the degree to which the influences of society have pulled the church directly into the arena of social problems, whether or not the individual Christian or local church may wish for involvement. The church as an institution, no less than the individual Christian, is involved with society whether it understands its involvement or not. To exist is to be something other than neutral, and the church is always either a factor in the preservation of the *status quo* or a means of changing it.

Again, the great conference of Christian leaders meeting at Willingen two years ago declared that "the proclamation of God's word" and "the ministry to problems of society" must always be seen together. A striking statement of this linkage of the *evangelion* committed to every Christian and the sense of

social responsibility appears in one of the essays of T. S. Eliot. Though often mistakenly stereotyped as a reactionary because he stands aside from secularists of every stripe, Eliot is not one to imagine that the church can neglect its relationships to social problems. In more than one inspired passage of prose and poetry he has pointed to the prophetic task of the churches. In a broadcast in 1937 he said,

The Church exists for the glory of God and the sanctification of souls; Christian morality is part of the means by which these ends are to be attained. The Church does not allow us to be Christian in some social relations and non-Christian in others. It wants everybody, and it wants each individual as a whole. It therefore must struggle for a condition of society which will give the maximum opportunity for us to lead wholly Christian lives, and the maximum opportunity for others to become Christians. It maintains the paradox that while we are each responsible for our own souls, we are all responsible for all other souls And —another paradox—as the Christian attitude towards peace, happiness and well being of peoples is that they are a means and not an end in themselves, Christians are more deeply committed to realizing these ideals than are those who regard them as ends in themselves.²

The approach of Eliot is similar to that of Dr. Karl Barth as set forth in *The Knowledge of God and the Service of God*. In the latter portion of those Gifford lectures Barth showed that it is precisely because of the transcendent Word of God in Christ that the Christian must show the claims of Christ in the service of God, "which is the same as the knowledge of God." The Word of God lays claim upon me and my neighbor in our "togetherness;" no man is reached as an individual and the claim of God comes with power into every social situation in which men are bound to each other in social responsibility. The task, for example, of resisting the inordinate claims of the State, requires the resistance of all men and Barth comments that it would be most unfortunate if the Christians, of all people, should be the least manly.³ His own actions in opposition to Hitler show the degree to which churchmen must respond to problems of society. Naturally, none of this "social action" is done with hopes of humanitarian success or utopian achievement. It is rather, in Eliot's words,

2. T. S. Eliot, *The Idea of a Christian Society*, London, 1939, p. 92 f.

3. Karl Barth, *The Knowledge of God and the Service of God*, London, 1938, p. 232.

for "the glory of God and the sanctification of souls."

Though the relationships of church and society are inevitable, and though the work of evangelism requires a "social gospel," the church of Christ in Japan has taken a rather negative attitude towards society. At a student conference some time ago, Professor Kuyama of Kansai Gakuin Daigaku reported on this problem of the church's relations to society. The gist of the statement by this outstanding Christian philosopher was this: in Japan the church is, and always has been conservative. The church members are mostly middle-class, with nonpractical attitudes and social views that are particularly offensive to students who are seeking radical social change. His final example was a report of a meeting which some ministers had with General Secretary Takano of the Sohyo labor movement. When these ministers asked what Christians could do to help labor, Takano, speaking out of his bitter experience with "Christian people" replied: "Do nothing. Just don't try to stop our strikes."

Two other Christian scholars, both leading men in the field of social studies, told me that they were preparing for the Christian ministry during their university days, but were moved to change to the field of social work because of the negative attitudes of seminary and church with respect to social problems. They felt there was no opportunity to express their social concern in the churches.

The reason for this weakness must be sought in the history, not only of Christianity, but also of all religious movements in Japan. When a group of missionaries visited the executive secretary of the Kyoto Central Labor Union to learn his opinions on the relations of Christianity to labor problems, like Takano San he could see no relations between the two. He said "All the religions Japan has known have shown that there *is* no connection between religion and daily life. Buddhism is for burials and Shinto is for periodic festivals."

The failure of Christian churches to relate themselves to the problems of society is not peculiar to Japan alone. For example one might point out the middle-class bias of much American Protestantism, or the withdrawal of many European churchmen at the rise of Hitler's tyranny. Considering the legacy of "funeral-festival" religious life in Japan, and the tiny size of the church, which in numbers is less than one-half of one percent of the population, and the relative youth of Christianity here, the attitudes of the "sect strain" of Christianity and the accompanying social philosophy seem natural to Japan, if not appropriate altogether. Christian groups in Japan are in almost every instance congregations

small in proportion to society around them, withdrawn from the social milieu to a greater or lesser extent, and zealously concerned for "right belief." In a land of hostile or negative influence, of Buddhist, Shintoist, "intellectual" oppositions which the Westerner can hardly sense, the sect character is as understandable for all Christian groups in Japan as it was for the early church in the Roman world.

Sect Characteristics of Japanese Churches

Troeltsch, who developed the principle of distinguishing three strains of social response within the history of Christianity—the church, the sect and the mystic patterns—noted these qualities in the life of sects:

The sect is the principle of subjective personal truth and unity, and of the evangelical standards without compromise The sect renounces universalism . . . and feels driven to take refuge in eschatology.⁴

The sect is a voluntary society, composed of strict and definite Christian believers bound to each other by the fact that all have experienced the "new birth." These "believers" live apart from the world, are limited to small groups, emphasize the law instead of grace, and in varying degrees within their own circle set up the Christian order based on love; all this is done in preparation for and in expectation of the coming Kingdom of God.⁵

The characteristics of the "church" are given in antithetical adjectives. It has a wide social base, tends to be more objective in faith and life, seeks in a universal way to embrace the whole of society, emphasizes God's grace and the power of redemption for the whole content of history, brings together those who were born into "the church" rather than the "volunteers" and the "reborn." There may be less focus on Bible Study and more attention to social and cultural influences.

The subjective and individual aspect of Japanese Christianity may be seen in an unusual event described to the writer. When Dr. Emil Brunner was visiting Japan four or five years ago he called at one of the largest government universities. One of the Christian professors, a physical scientist, gave an open

4. Ernst Troeltsch, *The Social Teaching of the Christian Churches*, (English translation) Vol. 1, 380 f.

5. *Ibid.*, Vol. 2, p. 993.

invitation to other Christian teachers in the university to meet with Dr. Brunner. Expecting only a handful, the host was amazed to find that about forty other professors attended the meeting. No one would have predicted there were one-third of that number of Christian professors in the university, but here they were, in most cases unknown to each other as Christians and in some cases members of the same department who were intimates in most matters other than Christianity. Allowing for the large numbers of "graduate Christians," (those who have found truth most fully in Christian faith but find no time for church activities) among the ranks of teachers, it is none the less surprising to hear of the degree to which Christianity was seen as a personal matter for so many.

The other side of Troeltsch's observation, the cohesiveness of the small group "bound together" may also have a parallel in Japan. Within individual Christian groups there is ample evidence of this kind of close fellowship, especially in the brotherly character at some levels in the Mukyokai. Wherever members of this fellowship go in Japan they seek out one another and they always seem to know their brothers in Christ. This is harder for the larger groups, but it is easy to find some parallels for all churches. The persistence of loyalty to former denominations surely rests upon this sense of close-bound spiritual kinship to the few persons of their intimate fellowship in a generally hostile or indifferent society.

There are some differences between the classic "sect" type and the Japanese Christian churches. Troeltsch, Niebuhr and Pope found the sect type among the lower classes. The fact that the Japanese upper and middle classes have felt the Christian appeal is due to the origins of Christian influence in Japan, and particularly of Protestantism at the time of the Meiji Restoration. In the 19th century it appealed to the "intellectuals" or the "disaffected *samurai*" who were looking to the thought patterns of the Western world. To this day its influences are among this intellectual, urban group, with little outreach towards the farmers and laborers.

Dean Liston Pope's study points to some conclusions that seem strikingly parallel to characteristics of the churches in Japan. Among the distinctive marks of the sect type, not to be evaluated here as good or bad, are these traits of the sects in their minority situation. Pope observes that the sect type generally,

1. Exists at the periphery rather than the center of its society.
2. Meets prevailing cultural patterns and organizations with renunci-

ation or indifference.

3. Emphasizes a more self-centered religion.
4. Stresses a personal morality rather than a social ethic.
5. Tends to live in tension with or resistance to rival groups.
6. Adheres to a more absolute ethic with a tendency towards pacifism.
7. Stresses a moral community concept, excluding the unworthy.
8. Shows principal concern for adult members with few infant baptisms.
9. Emphasizes conversion more than Christian education.
10. Looks to the future in the "next world."
11. Encourages a high degree of congregational participation in worship and prayer.
12. Expresses fewer feelings of confidence, more feelings of persecution.
13. Shows deep fervor in prayer and worship life.
14. Stresses Bible study and doctrinal concerns, so that beliefs may be true and sure.⁶

Pope also lists a number of characteristics which do not fit the situation in Japan; for example, a home-centered emphasis, an unprofessionalized clergy, etc. These exceptions may be explained by basic cultural and historical differences. On the whole, Pope's list seems to include the major characteristics of the Japanese church: the stress upon Bible, "right beliefs," personal morality, the depth of individual devotion, the breadth of pastoral scholarship and the sermons on doctrine or exegetical themes, the lay participation in congregational prayers and the full spirit of worship, the communion of the *agape* (love) meals. An outstanding weakness of the sects is the failure to express an adequate sense of social responsibility, a point which Pope's report discloses and which we have already seen to be characteristic of Christians here.

Conclusions

Professor Niebuhr's acceptance of the social survey approach of Troeltsch led to his significant study of *The Social Sources of Denominationalism* in the United States. His work helped the churches to see themselves more clearly, and from their new self-understanding and their recognition of the sin of divisive denominationalism they have been better prepared to move toward the reunion of churches in the ecumenical movement. Furthermore, a new sense

6. Liston Pope, *Millhands and Preachers*, New Haven, 1942. p. 122 f.

of their social responsibility was achieved. I venture to say that it will take a similar study, using historical materials and the techniques of social analysis, questionnaires, statistics, careful samplings of the social positions and opinions of church members, to reveal not only what the conditions are within the churches in Japan, but also how this situation compares with other churches down through the ages and around the world.

Such a study will probably show that a new national church within a non-Christian land goes through the same ecclesiastical and doctrinal and ethical struggles that characterise the total, over-all Christian movement in history. Just to understand the implications of this fact may bring more confidence, trust and patience to those who are eager for more social action in Japan and who are tempted to despair at the lack of such action. It should also bring a judgment against any apathetic pietism which fails to understand the church's need for wider social responsibility. When a new study is made it will in all likelihood confirm the general findings of the extensive studies already made on church and society elsewhere.

Dean Oshimo of Doshisha University indicated recently the lines which Christianity ought to take in moving towards its creative and redemptive role in society. He pointed out that the churches were built in an era of emphasis upon the virtues of individualism. But these very characteristics which put Christianity in some favor then, today are obstacles in the way of reconciliation with the social movements. He stressed the need for a deeper sense of fellowship within the church so that there could be greater outreach into the community. He mentioned the importance of developing a liturgy for community, for a sense of sacrifice, and for concern for the new society.

A thorough social analysis can do more than merely bring to light some misconceptions and failures in social action. The study will, by the initiative of the survey, have advanced quite radically the relationships of the churches to their society. *Neither in attacking or defending differences of perspective within the churches, but in humble consideration of the facts of the God-given varieties of witness, lie the possibilities for expanding Christian influence in Japan.* It is a paradoxical truth of Christianity that it cannot exercise broad influence in society until it has the organizational groundwork of a true church, and, that it cannot establish this wider church base until it takes a broadened concern for all the social problems which perplex all people who are called to know the kingdom of our God and the Lordship of His Christ.

The Ideal Christian Community is a thing many have written about, a few bold souls have attempted to create, and very few have ever achieved. In Japan we have one of the outstanding efforts to attain a Christian Community. Though limited in its scope the Omi Brotherhood points to the ever present possibility of improved human-relations based on Love.

Activated Christianity

The Story of the Omi Brotherhood

KENNY JOSEPH

“That ‘activated Christianity’ is not only a rebuff to Communist’s promises but a bulwark for positive community progress.” That is the way one prominent visitor recently described Japan’s Christian “Omi Brotherhood.” The founder just celebrated his 50th year of missionary service in Japan—and is looking ahead eagerly to the next thirty! To understand this unusual ministry you must first get to know the unusual minister behind it—for it is a carbon copy of his life and dreams and prayers.

Proving that Christianity in action is the greatest bulwark against Christianity’s arch enemy, Communism, Mr. Vories relates this true story. One day a mature, stout-hearted man came to him and boldly stated that he was an atheist . . . and a Communist! He said that he had no use for Christianity which just promises “pie in the sky in the sweet bye and bye.” Mr. Vories asked this zealot to sit down and tell him all about his ideology. He talked very loftily about “the great new age and world.” After patiently listening to his ranting, Vories said “That’s all great. Now that I’ve *heard* about it, where can I go *see* some of these great ideas in action?” At that the fledgling Communist balked, coughed and sputtered, and said, “Er . . . well, we’re right in the midst of thinking this through; we’ve got nothing operating yet, but just wait . . . just wait.” “Well, while you’re waiting, tomorrow bring your lunch and I’ll show you around a place that’s operating right now in the ‘nasty here and now,’” said Vories.

The Omi Constitution

The next day the young communist came with his lunch and some friends. As they paraded around the plant, their eyes bulged, eyebrows lifted; they were amazed at the practical outworking of this “activated” Christianity. Instead of *hearing* a sermon preached, they *saw* a sermon lived. After making a complete tour of the plant, one of them shyly asked, “If it’s not a confidential secret, could you just tell us a few of the guiding principles or policies of your organization?” Vories smilingly said, “Nothing secret about this place. C’m on up and I’ll give you a copy of the constitution to read.” Going over the different points, they were amazed at its simplicity, lack of pressure and

its policy of "dynamic Christianity in action." As the main points of the constitution were each read, the leader said, "That's a good one; we ought to have that in our cell," and all agreed. "Is that all there is?" the communist asked.

"No, there are two others but I'm sure you wouldn't be interested in them" Vories replied. Their appetites whetted, they demanded to know them. "Well, since you ask, the first one is, "No member of the Omi Brotherhood can smoke or drink . . . there's no use burning up or drinking down money we need for all our projects." "Yes, we ought to have that in our constitution," the commie blurted out . . . "What's the other one." "No member can marry a non-Christian . . . if he does he is automatically disqualified," was his reply. "That's a good rule also. Anybody ought to know that if a man and his wife have a different faith they will cancel each other's work. We ought to have that also," said the communist. "Yes, but you yourselves are not Christians so you couldn't very well have such a rule." But the Communist atheist replied, "Of course—we'll have to become Christians!"

This vitalized Christianity in action is a great bulwark and rebuke to the anti-God ideology of Soviet Communism.

The Life of Merrill Vories

This venture in pioneering a Christian Mission in a neglected rural area in central Japan is the still-developing out-working of the vision of a young American, Merrill Vories, while a student in Colorado College.

Born in Leavenworth, Kansas, (*outside* the walls!) in 1880, he grew up in the atmosphere of "Puritan" Christianity. Since he was four years old, he attended morning worship and has never broken the "habit."

When he was seven, the family moved to Flagstaff, Arizona, where he received his primary schooling and joined the Presbyterian Church. (The pastor was young Thomas Clinton Moffett, later head of the Mission to American Indians). At 12, he had his first urge toward foreign mission service while listening to a sermon on missions by Dr. Robert Coltman (whose son was then a medical missionary in China). But by his 15th year he was firmly set in his ambition to become an architect.

Until after graduation from East Denver High School and his sophomore year at Colorado College, he had persisted in his own plan—with many struggles between his desire and his duty (as he still felt it). He salved his conscience with a pious promise to God that if he were permitted to be an architect, he would work hard and support at least *three* missionaries on the foreign field.

But in 1902, there was held the Quadrennial Convention of the Student Volunteer Movement in Toronto, Canada. Providence arranged to have Merrill Vories sent as representative of the Student YMCA of Colorado College. That event was the death blow to *his plan* and the rebirth of his allegiance to Christ. During one of the sessions at Toronto, the great Christian leaders of the day gave place to a quiet personal experience talk by the late Mrs. Howard Taylor of the China Inland Mission. In the previous sessions,

Vories listened and approved. He complacently thought that from among the 5000 delegate students surely there should be many volunteers for foreign service and maybe the three or four he was destined to "support" would be of this company!

But as Mrs. Taylor relived the terrible persecutions and martyrdoms of the "Boxer Uprising," and the fortitude of the Chinese Christians in the face of death, which they accepted rather than renounce their Lord, suddenly there came an awesome moment in which (so it seemed to Vories) the vast auditorium became blacked out—with only a spot-light illuminating the face of the speaker—whose face seemed momentarily transformed into the face of Christ. And it seemed to be He Who spoke to the lone listener—"What are you going to do about it?" In that instant the walls of Vories' "Jericho" crumbled and he saw himself a rebel against his Creator. He knew that *everything*—even his beloved architecture—had to be surrendered or else his life would end in ruin.

Instead of dreaming about architecture, he progressed through a panoramic *vision* that continued through the remainder of his college days, and which grew into definite guidance as to the entire project which eventually became the *Omi Brotherhood* in Japan (although it was more than two years before he was shown the place.)

An Opening for an English Teacher

Six months after graduation, a letter came telling of a boys' academy in rural Japan (in Shiga Prefecture—the ancient name was Omi) where an American college graduate was wanted as teacher of the English language. Nobody wanted the job because the place was "lonesome and insignificant." But the school authorities would permit Bible teaching for pupils in the teacher's own house. Here was the opportunity to make a self-supporting start in just such a neglected locality as the *vision* indicated.

So at the age of 24, with not a penny of capital, young starry-eyed Vories arrived in Omi-Hachiman on February 2, 1905. Not knowing a word of Japanese, he was put on a train at Tokyo the night before and the conductor dropped him off at his destination.

His first sensation upon arrival was desperate "loneliness and inadequacy." But, within the first three solitary days in the little old rented village house he was visited by a young teacher from the school. The first words of the visitor (in very good English) were, "I am glad to meet you, sir. Are you a Christian?"

The tense atmosphere changed and frustration vanished as the two young men discovered that each had been praying for the same thing from opposite points. The Japanese was praying that the new teacher would be a Christian. Vories prayed for only one deep need—that within the first year *one convert* might be made who could speak English and cooperate with him in the same mission work! So the Holy Spirit had not only led the way but also prepared the co-worker.

Thus it was not so strange that within the first year not one but dozens of converts were won; four Bible classes were held weekly with a total enrollment of 322 students; and by the second year a student YMCA was organized. For this, at the beginning of

the third year, a building was erected in Omi-Hachiman. Everything was progressing beyond his dreams.

But the sight of the building aroused *active opposition* from the non-Christian community and nearby Kyoto Buddhist headquarters. The school was accused of supporting a Christian missionary and ordered to desist. The principal begged Vories to stop Bible classes briefly till the storm quieted down. Vories quietly insisted he was doing only what was permitted and since his main purpose was to bring the Gospel to the community he could not stop unless dismissed. The principal said Vories hadn't done anything to be dismissed for but he would have to let the contract lapse at the end of the school year.

So in the third year all the work that was built up toppled. The opposition thought they had smashed the troublesome Christian movement. But they made the fatal mistake of thinking that it was a man-made movement. The *result* was exactly the opposite of their expectations. Now the way was cleared for the all-out venture of the Vision.

The original Vision called for a *Demonstration of Christ's Program* at work in a comprehensive group of activities that would show people of every class, occupation, and condition how they could *live* the *Christian Life* in their everyday life and work. There began the broader work manned by the young men Vories had taught.

Reverting to Architecture

It was natural (though unexpected) that the first "business" opened up was an Architectural Office—the very occupation that almost prevented his becoming a missionary thus became the means of being one! There was nothing wrong with architecture; the trouble was his putting it above obedience to the Spirit's guidance and the plan of God for his life. And it was ironical that, thirty years later, the old buildings of the school where he first taught were replaced by a modern plant in reinforced concrete (said to be the best Senior High School plant in West Japan), with the plans and supervision, and a gift of \$5,000 from the "fired" teacher. Vories calls this "the grand chance for Christian Revenge."

The Architectural Department was soon augmented by other industries, including importing and exporting, a factory making Mentholatum and Air-Wick, a T. B. Sanatorium (which set the pace for the National Sanatoria), an Evangelism Department (including preaching in forty centers), correspondence courses in Bible study and religious books, a monthly magazine in Japanese and an Educational Department—from 3 years kindergarten through 6 years primary, and 3 years each of junior and senior high schools—a 15-year course under Christian teachers with all classes limited to 30 pupils each. And there is an additional high school with a 5-year course for the young girls who work in the factories. This is limited to girls who finish the Government-required Junior High School course and whose parents are unable to pay for their Senior High School training. These girls are paid for 8-hour days in clean, sanitary, steam-heated factories where they actually work only 5 hours a day and have 3 hours of education on paid time plus as much more after hours as is needed to do the full school work. Because they have five years to

cover the studies of the usual three-year courses, it is possible to give them more than they could get in Government schools plus the spiritual training they get daily from regular Bible study in the courses.

Every Worker an Evangelist

Although there is an "Evangelization" Department, *every worker in every department is expected to be an evangelist as his or her first concern*. It is interesting to hear the records of many conversions among customers, clients, and visitors who come to see "something new in industry" and find Christ as the Life in it all. Since the workers now total over 400, the original "excuse" made by Vories that he would stay in America and "support" three or four missionaries on the foreign field is thus 100 times what he dreamed.

If anyone congratulates him on "his success," he quickly but quietly cuts off the speaker with, "I'm just an office-boy for the Lord"—or, "An instrument in the hand of the Holy Spirit" . . . "the secret of success is to simply make no decisions for oneself. Let God make them; then there is nothing to worry about." That little gem explains the amazing growth of the Omi Brotherhood—whose favorite nickname is "The Omi-Mustard Seed," because from an almost invisible seed it is growing into "30-60 and 100 fold," as Christ predicted of His Kingdom.

One surprising feature of this rustic, back-woods mission is the fact that men of all walks of life from the big cities come to it to investigate Christ's Way where they can *see* as well as *hear*. Among these have been several agnostics, atheists, communists, government officials and even high-ranking persons. When such visitors come for interviews, he asks why they do not go to churches in their own cities. The answer often is, "There are so many kinds and we don't know which is best. Anyway, talks and explanations are not easy to understand but here one can *see* how and why the Truth works in men's lives."

Pointing with permissible pride to the airy, warm Tuberculosis Sanatorium nestled like a jewel on a mountain side, Vories recalled how God directed the choice of a site. "We tried for months to buy the land on the other side of the mountain and almost succeeded but there was always someone who didn't want to sell his little handkerchief-size rice field. We tried to talk God into the advisability of the land but it didn't work. Then, as if by magic, God opened the way to buy the opposite side. If we had bought the side we wanted, the patients would have died of pneumonia while the coal bills would have eaten up the entire running expenses."

Relating an interesting anecdote about how an important government official was introduced to God, graying Vories mused, "He was converted at the Sanatorium which was built by our tobacco and whiskey money. (It has been calculated that all the money that has been saved in the 48 years of total abstinence by all the workers amounts to more than the cost of the sanatorium.) This government official said, "My wife is a

Christian but I'm not. I've told her that if she would introduce me to God, I'd become a Christian but so far she hasn't."

After showing him the entire plant and explaining how the sovereign hand of God led in the selection of the site of the sanitorium, the official commented, "This shows me one thing there is a very intelligent, efficient mind behind this whole program. . . ." That was the word Vories was waiting for and he explained how he was just a little "messenger boy for the Lord. . . ." "I just take orders from above. The 'intelligent mind' behind this place is God." The official thought over that for awhile and then said, deeply, "Naru hodo naru hodo" (which means, "I see, I understand.")

Weeks later, when Mr. and Mrs. Vories visited in their Tokyo home, the official reported with pride, "Now my wife and I are studying the Bible together."

A Wife and a New Name

In 1919, at the age of 39, Mr. Vories, dramatically practiced his preaching about the East meeting the West by marrying Miss Maki Hitotsuyanagi (35), the daughter of one of the last of the feudal lords of the many provinces into which Japan was divided until the Meiji restoration in 1867. Her family had the highest social rank, next to the Imperial family. Her mother was one of the first women of the nobility to become a Christian. Maki was educated in Christian schools from kindergarten to college in Japan, and then spent eight years studying in America. She and Mr. Vories met in Tokyo by the "accident" of an architectural job being done for her elder brother—just another instance of the guidance of the Holy Spirit. She was, by birth, education, faith and ability the one woman prepared for the heavy responsibilities to fall upon her—principal of the Omi Brotherhood's Educational Plant, as well as personal counsellor of women.

In 1940, when Mr. Vories became a Japanese citizen, it was natural that he should take as his Japanese name Hitotsuyanagi.

Although they have no children of their own, they both devote much time to personal help for children and young people of the town and those who come from far and wide, in person or by letters. When anyone asks Dr. Vories-Hitotsuyanagi if he has any children, he points to all the younger members of the Brotherhood and the village children and fatherly adds, "I've lost count of other hundreds outside of *Omi-Hachiman*."

Having recently celebrated the hundredth anniversary of his father's birth (both his father and mother joined the Brotherhood staff and died in its service in Japan), Dr. Vories nonchalantly remarked, "I am asking the Lord to give me thirty more years of work here since I've set my retirement age at 103."

As I said a hasty "good-bye" to him while the train lazily pulled out of Omi-Hachiman Station, I felt warmly inspired. Here was a man of another age . . . a man of the last generation who has walked alone with God!

"There were giants in the land in those days."

Social theory and Christian concern are rather vague and meaningless unless they find their way down to the personal level and produce results in individual lives. Here is the testimony of one institution and its workers who have an evangelistic motive in their social service.

Social Work as Personal Evangelism

EVERETT W. THOMPSON

Some twenty-five years ago, Kagawa, speaking to a group of missionaries, said: "Rural Japanese are conservative. You may go into a rural village and stand on the street corner and preach your heart out to the passers-by and nobody may take any notice of you. You are an outlander. You do not belong. You are not to be trusted. But go into that same village and live as a Christian for two or three years. The time will come when they will pack the church to hear what you have to say."

In the country or in the city, a social center undertakes to demonstrate Christianity, both because people are in trouble and need our love and help—and also because only after we have let God's love shine through us can the people really know what we mean when we talk about the love of God in Christ.

Many churches reach only those who already have enough interest in the Christian Gospel to make a special effort to come and learn more. When the church opens a kindergarten, or, better yet, if it opens a day care center for children of working mothers, it is demonstrating God's love to families who might never suppose that Christianity had anything to offer them.

Demonstrated Christianity

When our day care center at Taura found a little five year old who would not go along with the other children but insisted on "showing off" all the time, consultations with the parents proved they knew he was "bad" when they sent him to us. But they were quite amazed to discover that the real trouble was their over-concern for the three year old brother, which led the 5 year old to think he was not loved, and so must get attention by any means available. They were more amazed to see a change on their part rather quickly result in a co-operative little boy and the end of the troubles at home and at the center. It is quite natural that the father brings the 5 year old to the adult worship service and the 5 year old is glad to come just because he is with his Dad.

When we opened our well-baby clinic four years ago, some 25 in every 100

babies in our neighborhood died before the age of two years. Since then 2000 different mothers have visited our clinic, some coming with three new babies in the four years, and the infant death rate has dropped sharply. Certainly no large percentage of them have become Christians. But when the new pastor and I called on two known Christians on one street in our town, we were introduced to about a dozen neighbors all around them who welcomed us eagerly, because in each home some child had attended the clinic, the day nursery or the childrens' clubs.

When we needed to buy ground for a residence in town, the most helpful man was a minor city official. Later we learned that he and the man who negotiated the sale had grandchildren in the day care center and the man we bought from had a daughter in our English School. Friends of the Social Center are scattered all over our part of the city and beyond.

Five small boys joined our junior high club and within a week were stealing metal fixtures off the walls of the wash room. The worst misdeeds we are told, are the attempt of the wrong doer to solve some problem. These boys sold the metal for scrap to get spending money. Local police heard of our losses and came to ask the names of the boys. Our club leader asked to be permitted to handle the matter herself. She called at the homes, told parents nothing of the theft but discussed spending money and ended by helping the boys get after school jobs. And they began immediately to use part of their new earnings to pay for the stolen fixtures. Soon they told their parents and a delegation of mothers came offering to pay in full, but we persuaded them to let the boys pay gradually for the boys' own sake.

Discovering Individual Needs

Social service or social work, especially Christian social work, begins with a love of people which helps us to see all problem situations first of all not as violations of our ideals or sins against our faith but as expressions of the needs of the particular individuals we meet. Social service means starting with the need as they see it, and through sympathetic and understanding approach helping them to see their need in its more basic aspects, and eventually to see their own need as a spiritual one which can be met fully only in the love of God as revealed in Christ.

Take the girl who came to our English Night School with a bitter, dark, discouraged, sullen face. She was most unattractive till you remembered that such a face meant she had seen great trouble. Gradually we learned that she had a younger sister, perhaps dying, in a T.B. sanitarium. She had no other rela-

tives. We were able to get a proper amount of Church World Service streptomycin on her doctor's precise diagnosis and prescription. Then to our amazement she refused it, saying bitterly that she hated all Americans and could receive nothing from them. Still she came to our English Night School perhaps presuming that the small fees she paid covered the costs of the school. Later she began to come to our church where there was a Japanese pastor. Little by little her story came out. Her husband had been killed in the South Pacific. Her child, her parents and another sister had been killed at Hiroshima. Their home of wealth and comfort had been wiped out.

She is a radiant Christian today but obviously we could not begin by telling her that bitterness was a sin against the Holy Ghost.

Not all our efforts turn out so well. Not all who come have crisis needs which we discover. They may go on for months or years using our institution and our all-Christian staff on the level which first brought them to us—English, baby health, pingpong, a borrowed book. But the Christian friendliness of a librarian, a nurse, a recreation director, a teacher, a case worker, continuously encourages people to open up their hidden problems.

A twenty year old with a paralyzed hand and a deep sense of guilt and failure, came to us a few months ago. He felt disgraced because he had stolen and sold his mother's sewing machine for his gambling debts, and because he had gone experimenting in sexual misdeeds. But if every misdeed is the attempt to solve a felt problem, what had led him into this impass? An overbearing father was perhaps the most significant of his problems. The boy did not need to be told he was a sinner. *He needed a sense of the forgiveness of God.* He needed a father who could express this spirit and eventually we helped his father to reach that degree of understanding. Today this boy with a victorious light in his eye, has the full use of his hand, a full time job, and is in the pastor's class for inquirers, eager to join the Church.

Some people get a job through us or get government relief or get into a T.B. hospital or solve a child behaviour problem or save their marriage from break down, and stop there as if that was all we had to give. They are like the people who told Paul they had never even heard of the Holy Ghost.

Others solve their obvious problems and only slowly move on to the basic spiritual solution. Last week a young man left Yokosuka for a new job in Hokkaido, not yet a Christian but deeply and eagerly grateful for the progress he had made. He came to us a year ago as a heroin dope addict; Or rather we went to him because we heard his pitiful story from one of the young men

of our church who is deeply aware of other peoples' troubles. If every misdeed is the doer's attempt to solve his troubles, what of this young man? At the age of 19 he had been visiting houses of prostitution for 3 years. But both this and the dope were symptoms of the inner disease which was spiritual. An over-indulgent mother died when he was 15 years old. His unsympathetic father married a new wife who cared nothing for the boy. His syphilis and his cringing fear of the dope ring only aroused their antagonism. It has taken a whole year to help him—medicine for his syphilis and drug craze, psychiatric treatment and new warm friendships for his inner heart loneliness. Now he is really on the way.

Camp Plays an Important Part

A series of all too short summer camps this summer with swimming and mountain climbing and camp fellowship, is taking some 300 boys and girls and young people out of the city and into richly creative new experiences. Some of these are definitely religious "shuyokai" or vacation Bible schools. Others are planned for those who have not yet learned that man does not live by bread alone. But all are lead by staff members who are active Christians. The results cannot be assessed directly. But one of the strongest young Christian families in our Taura church resulted last year from a personal discussion in one of these camps by a girl who in turn led her fiancée to Christ before they were married last Christmas time.

This approach—beginning with the felt need and sympathetic non-condemnation of wrong doing till the patient finds strength and courage through the love of God to overcome his own problems, makes a constant appeal to young people who naturally, want liberty. Rightly understood this is the liberty wherewith Christ has set us free.

Half of the officials of our Taura church are people baptized here, most of them introduced to the church through library, English class, or sewing school. Half our Sunday School teaching staff were baptized in this postwar church, as was most of our choir. Two of our staff members are Christians because of experiences in our sewing school.

A graduate of our English Night School, baptized in our church, active in youth work here, has recently gone to head up the Christian Service Men's Center in Kure. A fine Christian leader trained in case work in our center is working with crippled people in Tokyo. Another of our staff members is diligently studying Portugese in Brazil preparatory to opening an inter-racial social service center there for Japanese and others. Each of these is starting with obvious felt needs of people. Each of them is a radiant Christian who knows that the spiritual needs is always basic. For if a man is in Christ he is a new creature.

*The HUB
of
ACTIVITY*

Japan's
Christian Center
Building

The
KYOBUN KAN
4 chome 2 Ginza
Chuo Ku Tokyo



Situated in the heart of Tokyo is the Kyobun Kan Building—the center of much of the Christian activity in Japan. Within its walls (see photo at left) numerous meetings and conferences are held and several key sales rooms (like that of the Japan Bible Society in the photo above) and service agencies are located. From the Kyobun Kan go forth servants and services that reach all corners of Japanese Society.

MEETINGS...
SERVICES...
OUTREACH...

MEETINGS

Many staffs, like that of the United Church (photo, right), hold regular worship services and other meetings to keep the work running smoothly.



There are conferences all hours of the day—The N.C.C., the C. O. C. or Committee on Cooperation (photo left) of the Kyodan and I. B. C., and other groups. Much of the publishing of Christian work is planned here.

(Below: A Committee discussing New Age magazine.)



SERVICES

AVACO the Audio-Visual Aids Commission of the N.C.C. has its office here and sends out films (photo right) to all parts of Japan.

The United Church maintains a literature sales room (below).



Photos by AVACO



The Christian Literature Society, Japan's leading Christian literature house, has large spacious quarters on the second floor.

(Photo below)



AVACO makes recordings and prepares Radio Broadcasts that reach all of Japan. (Above)



OUTREACH

The work reaches out . . . The *Katei Seisho Kyokai* distributes Bibles to the families of Japan (left) and the International Committee extends relief and aids in an extensive program (below).



Photos courtesy of AVACO



The Bible Society Colporteurs cover Japan in their work of Bible distribution. (Left)



The Christian Children's Fund maintains a home in Saitama prefecture. (Right)

It is not easy to develop a Christian social program that keeps the individual at the center of its emphasis in a society that has not yet fully learned the meaning of respect for persons and the true meaning of community. Here is the story of one such effort and the problems that have been encountered.

At Work in a Japanese Community

ERNEST E. BEST

The area upon which the bomb fell in Nagasaki is a self-contained community cut off from the major part of the city by a mountain. This mountain might be called the saviour of Nagasaki because it prevented the utter destruction of the city by a bomb twice the strength of that which fell on Hiroshima. The Nagasaki Christian Yuaikan (House of Brotherly Love) is a community center in the heart of this bombed area. It has a Day Nursery for the babies of working mothers, a nursery school and a kindergarten, clubs for children from Primary School age on through to those for university and young working people. For adults there is a camera club, a sewing school, and a cooking class. In addition an adult education program brings speakers on varied topics and under its auspices both foreign and Japanese musicales are held. There is a Parent-Teacher association in connection with both kindergarten and group work. A medical clinic, equipped with X-ray, provides diagnosis and also treatment of minor illnesses at a charge based on the point system used in the payment of Japanese Health Insurance. Charge is waived altogether in the case of those who prove they cannot help themselves. Patients, knowing that they will not have to face heavy charges, come to us before taken seriously ill. Our medical work, including our well-baby clinic, is therefore preventive.

From six to eight hundred people, depending on the time of year, come to our center, each on an average of four times a month. This means that we are touching many families in this community in a significant way. Though it varies with the different branches of our work, we are usually faced with our numbers being too great rather than too few. The program, which involves Christian education in its every phase, is very ably carried on by a wholly Christian full-time staff, and a number of volunteers.

Establishing the Center

However, our center is young. It has just celebrated its third anniversary. As a young organization it is still finding its way into the life of the community. We face new problems each day. To some of them we have found satisfactory answers, but others remain to challenge us.

When we first entered the community, we took two initial steps. First, we did a survey of eight hundred families in the immediate area. We asked a number of questions; family name, number and ages of children, the vocation of the householder, the families' religious connection, and finally what kind of center they would like to see in their community. This gave us a concrete idea of the felt needs of the community before we began to build. As a second step, we met with the local alderman and his advisors and asked their opinions concerning the community's needs. These steps were extremely helpful and necessary, yet from the very first there was a problem in mutual understanding.

As we see it, our center, as a Christian organization, exists for *two purposes*. The first is *to meet the felt and recognized needs of the community*. The second is *to answer its deepest need, which is spiritual*. Christian social work seeks to lead a man through his felt physical, intellectual, and cultural needs to his deepest need, his need for a vital relationship to the living God whom we know in Jesus Christ. To give "a cup of cold water" may be the most Christian thing a man may do for his brother in a given situation because that is, in reality, his greatest need at that moment. In so doing the receiver's need is actually met by the living Christ. The receiver may not recognize that fact as true but what greater joy could we wish for him than that he should? *The Christian will give the cup of cold water regardless of the response he receives but he can never be satisfied until his brother's spiritual thirst is quenched*. Yet, as we have said, one's brother may be aware of his physical thirst and unaware of his spiritual need. This is most especially the case when a Christian is at work in a culture in which religion plays a very minor part in the relationships of everyday life. The problem can be solved in two unsatisfactory ways or in a third and more adequate way. The first way is for the Christian agency to be so concerned for the spiritual needs of people that all touch is lost with their felt needs. Before long the community will feel that the work exists "only for Christians" and the majority will lose interest. The center will become a moated castle kept out of touch with the main throb of life around it. It will retain the name Christian but will not fulfil its Christian function since it does

not meet the needs of those around it. The second unsatisfactory solution is for the center to become so identified with the recognized, external needs of the community that it will lose its Christian characteristics altogether. The third and more satisfactory answer is for the center to be carried on by those who are so open to the guidance of the Spirit that His presence will be evident in whatever is done. A Christian agency in a non-Christian culture is in a most tenuous position. It can only make its witness as those who conduct it seek the daily guidance of God in the decisions which must be made daily. We have been made most conscious of these alternatives as we have gone about our work here. They are very real to us.

Relations with the Community

For instance, we have been perplexed as to how far our center should be used for the activities of groups organized under the auspices of our local alderman. Though this community was wiped out by the atom bomb, and there are many in it who still carry the physical and spiritual scars of that experience, it is essentially no different from any other post-war suburb in a large Japanese city. This means that the people who live here have within their personalities a compound of the old feudalistic way of thinking together with all the new concepts of freedom that have been bubbling away in the Japanese consciousness since the Meiji era. The old ideas are stronger than we imagine. Our alderman is for the people in this community a representative of authority who must be obeyed whether one likes it or not. On the one hand, he stands for the organization of the community along the old family, shrine, and nationalistic lines and is, on the other hand, for those who no longer feel the pull of the old, what one might call a "ward boss." There are young peoples' societies under his direction as well as the old "tonari gumi" (neighborhood societies) which in their emphasis are far from recognizing the fundamental worth of individual personality as over against the family and the nation. *Thus when we use the word "community," our community leaders think in one way and we in another. They think of the interests of the community in relation to the part it must play in the nation, whereas we think of it as a relationship through which each individual personality is developed to the greatest possible extent.* So far we have sought to solve this difficulty by inviting the community organizations to use our building when they chose, while carrying on our own program at the same time. This has not proved too satisfactory, however, since the local leadership feels its

authority threatened at every advance of our influence in the community. It has resulted in an unfortunate effort on the part of the local leaders to compete with our program. Nevertheless, the result, over the years, may very well be that our people will have a choice as to the basis upon which they will seek to organize their lives. If so the present tension will only prove creative rather than detrimental.

Relations with the Schools

Another challenge one faces in the community is the relationship with the local schools. This is the case with any agency in the West. In our pluralistic communities there, each agency has its complimentary part to play in the whole. But there, there is at least an assumed underlying unity based upon an inherited Christian culture. For instance, the school does not seek to usurp the place of the church but the two assume mutual co-operation. As is well known, the basis of unity in Japan up to the end of the war was the emperor-system. The schools, using the great respect in which the sensei (teacher) in Japan is always held, were used to intensify this loyalty and to regiment the youth of the land. Everything existed for "Japan." One was to give absolute allegiance to her, in the person of the emperor, asking no rights in return. The individual did not exist. It is doubtful, therefore, whether in any other land in the world the "in-group" spirit is so strong as it is in Japan. One may say it *is* because there is a growing movement for return to the old way of thinking and of doing things, a way that has only been changed in a measure, not fundamentally, through the years of occupation. School hours lengthen; more and more activities are held on Sundays; through extra-curricular activities the school dominates the child's life from early morning until late afternoon. Moreover, should a child prefer to come to a group at our center instead of a group at the school the odds are against him because of the prestige and authority the school has in his life and because the majority of the children, that is the "in-group," participate in these activities whereas only a small percentage will attend those of our center. One contacts the local schools and is promised co-operation though reminded, and rightly enough, that in Japan there is strict separation of religion and education. Moreover, the local school can do little because it is only part of a wider system. The problem is one for a city-wide social work council, but even if there were such, it would at this stage carry little weight. Another factor with which which we must cope in our work is the system of competitive

examination for school entrance which exists in Japan; this is a major barrier which Japanese young people must cross in order to become "successful" people. Not the development of the child's personality but the crossing of this barrier becomes the great concern of the parents. Thus any service which we provide, our interest groups for instance, which will enable a child to do well in these examinations is sought after. On the other hand, even our Christian mothers find it hard to see the value of a group in which the activity participated in is simply a means to enable each member of the group to grow and adjust in relation to his fellows. Still further, economic paternalism in this land militates against a pluralistic community in which complementary agencies can work. Medium and large-scale, Japanese economic enterprises tend to provide for every aspect of the workers life. There is company housing, company sports and interest groups, company hospitals and theatres. For the great majority of workers, the enterprise in which one engages dominates every aspect of life just as school tends to do for the children. It is, therefore, difficult to reach the family as a unit, especially the fathers.

The Individual the Central Emphasis

We have discussed here the challenge which the Japanese community presents. In spite of the difficulties, we are touching a very significant group in the community. As we work with these folk and seek to guide them as they participate in our program, it is, at the same time, essential that we have a realistic understanding of the community as it is. Only thus can we play a part that will be not only helpful but Christian. As we see it, *what marks out the work we do is the concern we would have for each individual person with whom we have to do.* To this end, we are attempting to establish a case-work record of each child as he or she develops from our nursery school on up through our young peoples' activities. Our task takes time, understanding, an interpretation of what is being accomplished, and above all Christian love.

Foreign Tourists and Japanese Shrines

The *Jinja Shimpo*, the Shinto newspaper, reported in March of 1954 on foreign visitors to Japan's numerous shrines. Meiji Shrine being in Tokyo and fairly well known, drew the largest number, but in 1953 over 22,000 foreign visitors made the trip to Nikko! In the same year the number who traveled to Itsukushima was only 353.

Submitted by Bill Woodard.

Christian social concern must ultimately spring from the response of the individual to the call of God. Often this call is heard in the realization of the needs of others. Here is the story of one Japanese woman; her call; her response. In the deepest sense this IS Christian Faith working in Japanese society.

The Miracle of the Naomi Home

MRS. "NAOMI" KIKUTA

I am a fourth-generation Christian. In Japan a fourth-generation Christian family is very rare. My great grandparents are said to have been pioneers among the Christians of the Meiji Era. My grandmother was baptized by the first Protestant missionary, Dr. James Hepburn, and was married in the first Protestant wedding ceremony ever performed by the first ordained Japanese Christian minister. My father, Rev. K. Morita, a graduate of Auburn Theological Seminary, has been a Christian leader in Japan for many years, and is still principal of Osaka Jogakuin Wilmina Christian Girls School. My mother was graduated from the Doshisha University and later from the Shoei Nursery School, and has been for a long time a kindergarten teacher. I am therefore always happy that I can say I am a Christian from a Christian family, brought up devoutly and happily, surrounded by Christian love and tenderness, graduating from my own father's Christian school, and later teaching Bible and English there.

In 1932 I married Sadao Kikuta, a graduate of Southern California University, and professor of Meiji Gakuin College in Tokyo. For the thirteen years following my marriage I lived a very happy life as housewife and a mother to my three children. On Sundays I taught a Sunday School class and on weekdays I gathered neighborhood children together to teach them the Bible. Just like an average middle class housewife, everything was peaceful with my family. I never dreamed of the hardships that were to come.

The War and its Aftermath

Then came the War with its worries and tragedies. As with so many women in Japan, it was the turning point of my life. Unfortunately my husband who was not very strong passed away of pneumonia which he contracted by exposure following an air raid. This tragedy left me with my three children to provide for, and caught me in the chaos of the War's ending when disillusionment and

despair flooded the nation. Nothing—city or home or family—was as it had been.

With the War's ending in August came the occupation. Shops began to open for the Allied Forces. The Mikimoto Pearl Shop was asking for saleswomen who could speak English. I applied, and for the first time in my life got down on my knees to earn a living for my family. Leaving my small children at home and going out to work was a difficult and new experience, but I was happy to get the job. In those days only the most fortunate got any work at all.

Gradually I made up my mind to open a little shop of my own. I found a small space about six feet square in Ginza street. I pulled out from my chest of drawers at home our treasured old kimonos and obis and sold them to foreign customers who were much interested in anything typically Japanese. Then I began to make these things in my shop, employing others to help me. The shop was prosperous. We found many customers. But although we did much business, I must admit that the profit was almost nothing, for in those days there were many orphan children in the streets to help and there were robbers and beggars everywhere. My shop was robbed repeatedly. I had to quit my shop.

A friend then helped me to get a job at the dressmakers' shop at the P.X. in St. Luke's Hospital. It was at St. Luke's that I learned dressmaking and the dressmaking business. But even here I could not make enough for me and my three children although I worked from early morning to late at night; the exchange rate of the dollar was too low. Still the nurses and the ladies of the occupation loved our work, and through the helpfulness of my many friends, I again opened a shop in Ginza street. The "Naomi Shop" became the meeting spot in downtown Tokyo for both my Japanese and my American friends. Japanese women, especially widows, would bring in their beautifully embroidered kimonos, and the American ladies were eager to buy them. *God has prospered this business* until today I am employing in my shop more than thirty women, among whom are many war-widows, *who have been able to earn living wages by their skilled hands in an atmosphere of achievement, of self-respect and of mutual happiness.*

Others Ask Help

In all of these struggles to support my family, I have come to know many destitute women who are in the same circumstances as I. As my shop became prosperous and well-known, especially as a workshop for war-widows, a widely-

read magazine featured my work as one of sympathy and understanding among the destitute women of Japan. As a result, I received many letters of inquiry from women all over Japan, most of them hopelessly discouraged and pleading for help to find a way to make a living. If I could not help them, they wrote, they would have to go out onto the streets to earn their daily bread.

How could I help all? I could use only a few score of people in my shop, and at that only those who could sew or cut or design. It was tragic. I cried for them and wept because of my inability to do anything for them. I realized how very weak I am, how little I could do. I prayed and prayed and discussed the matter with my friends. At last the great need and my Christian compassion won over my desire for a comfortable life, and I dared to dream a project which I have called "The Naomi Foundation Home," an institution to help widows and their families. I have dedicated my whole life to the realization of this dream.

In 1950 I was given the happy chance to go to the United States as a delegate to the Presbyterian Women's National Conference at Ocean Grove, New Jersey, as well as to the World Council of Christian Endeavor in Toronto, Canada. A lifelong friend of my family, Mrs. Hannaford, who is still the best adviser in the States of my work today, made the trip possible. The trip was educational and exciting. It was a great wonder to me that the American ladies, whether rich or poor, were living their lives with so much pep and vitality. I was astonished to see how free and happy and how wealthy they were physically and spiritually.

The Birth of A Dream

I could not help compare their lives with the miserable condition of Japanese women. Riding a bus one day from Stony Point to a meeting, all their hardships—babies on backs while they were laboring for just enough to keep them alive—came before my eyes. Tears rolled down my cheeks. Even though my friends tried to comfort me, I could not stop crying. *Then and there I knew again that God meant for me to work for the betterment of the Japanese mothers and children, that through Christian social work I should bring security and happiness and God's love to these people, however little it might be.*

Through investigation it is reported that there are at present more than 1,800,000 war widows in Japan. They are scattered all over Japan in rural districts as well as in big and little cities. If in Japan today it is difficult for even men to support a family, it is next to impossible for widows to earn a living for

themselves and their children. Among these widows, the most miserable women are those of the middle class who had been accustomed to plenty, maybe even luxury, and had depended on their husbands for support. Now, with husbands gone, they have no trade or profession by which to support and educate their children. Their plight is pathetic.

The Welfare Division of the Japanese Government has built some houses and given some financial help to widows, but the limited budget is not enough for even the very poor people who are actually starving and who are too weak to work. Its help does not touch even half these unfortunate women.

My plan was to establish a Christian Social Center that would bring Christian light and love to the Japanese widows. My first thought was to appeal to the Christians in Japan. It is already a hundred years since Protestant missionary work began in Japan. And still the number of Christians is not more than one per cent of our whole population. Of this small number, Christianity has had its strongest following among white-collar people, those who are educated and those who think and understand. I believe this is a strong point in favor of the evangelism of Japan.

Lack of Christian Social Concern

But this strong point is also one of the shortcomings of the Protestant Church in Japan. We Japanese Christians like to stay within the walls where all is peace and quiet. We lack the vigor to work outwards, to extend our helping hand to others who suffer and who need us. We are lazy. We like to sit, to play, to talk and think. *But we do not like to step out of our peaceful churches and homes to walk down the filthy streets which are full of dirt and rubbish.* We do not like to meet the typhoon. *We feel that we have plenty of worries of our own, let alone burdening ourselves with the worries of others.* We like to discuss and to debate, but we are not very good when it comes to the point of *doing*.

The reason for this lies partly in our tradition, a feudalism that is rooted in the far beginning of our history and culture. *The Japanese people, including even Christians, are not well-fitted for social work; there is not a consciousness of social responsibilities for the unfortunate.* Specially trained workers are needed for social work in Japan. That one can expect little help from our Christian people in Japan I have personally experienced; I did not receive a big response when I appealed to them for my work. But I hold no grudge against them, for I think I understand their views. But I did nevertheless find out that

if one wants to build an institution one has to get busy himself. Together with some of my friends, I appealed to business men and to those who belong to the wealthier circle. I actually went to the heads of firms and factories, to presidents of banks and of companies. It seems unbelievable, but we found a favorable response to the "Naomi Foundation Home" project among these financial and industrial leaders.

Realization

Slowly the project moved from the realm of fantasy into the realm of reality. Donation after donation came in. Plans for the model center were made, the land purchased, the foundation dug. Seventeen million of the twenty-five million yen needed for the project is now in. We are confident that the remaining eight million yen needed for furnishing and equipment will be forthcoming. The superstructure is built, the roof finished, and now as I write with tears of gratitude I look forward to the red-letter day, November 20, when we shall have an open house ceremony for the long-desired Naomi Foundation Home in the suburbs of Tokyo, Oyamadai. No word can express our happiness and thankfulness.

We want large numbers of widows to find shelter in this institution, to learn a better way of life, and to learn a trade that will make them self-supporting. Some will become dressmakers, others beauty operators, some will embroider Church tapestries and others will make the famous Japanese dolls. They will learn their trade in a few months' time, and while they learn, their children will be taken care of in the nursery school which we hope will be ready by December first. Then the widows will go forth from the Naomi Foundation Home as confident, independent citizens of Japan, and my fervent prayer is that they will go forth with the Glory of God. *"And this is the confidence that we have in Him, that if we ask anything according to His Will He heareth us."* (1 John 5:15) For me, these words have come true. I can surely believe that God hears our prayers when it is for His glory and is in His Will. Sometimes prayers are not answered until after we are gone, but God has seen fit to answer my prayers in so short a time.

God has blessed my personal enterprise, so that from the foundation of my business I have been able to take a step forward into a life of public service. *I began the work because I believe in Him, and He has granted my dearest wish.*

Christian social concern has always included out-cast groups. Jesus' concern for the Samaritan woman at the well has served as a model and an inspiration to a witness that transcends the hatreds and distinctions of the world. Here is a well written account of the outcasts of Japan and an indication of another area where Christian love must be brought to bear upon the needs of men.

Japan's Samaritans

The Story and the Problem of the Eta

MARY F. JONES

One of the deepest wounds which feudalism inflicted upon Japanese society was the intense discrimination and segregation of a minority group during the Tokugawa era. For several decades now, the people of Japan's segregated villages have waged a steady and untiring effort for equality. Progress is slow and the odds overwhelming as this prejudice is not racial but cultural, and therefore the deeper. But regardless of its cause, discrimination cruelly takes its toll in the denial of human rights and the chance for an individual to develop his God-given personality. "We are Japan's Samaritans," said Kanzaki San, the young newly appointed director of the City Neighborhood Center in Fukushima 'Cho, one of Hiroshima City's two Buraku areas. (Buraku is simply a certain division of land but has come in some cases to be associated with the areas where certain minority or underprivileged groups live and here indicates the area where the Eta group live. In this case the English, "segregated villages" could be used.)

Religious Background

It is usual for those who know something of the Buraku Mondai (Minority group problem) to relate it immediately to the despised Eta class of the Tokugawa Era. This is correct, but we need to consider the much earlier historical origins of discrimination. These prove to be of a direct religious nature.

In the very ancient class system of Japan we find a slave class (Yatsuko) in the lowest position of society. There were three possible reasons for being forced into this class one was crime, another debt, and a third was conquest. For the first two reasons, it was possible that a member of the aristocracy could be put into the slave class and that did often happen. The third reason, conquest, is responsible for the theory that all Buraku people originally came from Korea.

This, of course, is entirely untrue. It is true, however, that victorious Japanese warriors often were given the slaves belonging to their enemy. In this way some Koreans entered the Japanese slave class. The work of this class was mainly gathering bait and taking care of the birds used in hunting. They also took care of the dead and cared for grave yards. At this early date religion had its influence on this slave group.

Before Buddhism was introduced to Japan the Shinto idea of *tsumi* (things displeasing to the gods) had made its worst offense that of Uncleaness. This *tsumi* entailed more importance than a sin involving moral guilt. Death and disease, even wounds were believed to cause uncleaness. It is interesting to notice that at this time the eating of flesh was not included in this taboo, in fact deer meat was included in the ancient imperial menu.

With the introduction of Buddhism and due to its influence, the Shinto idea of uncleaness found common ground with the Buddhist teaching of compassion for all living things and soon the killing of animals was discouraged and later made unlawful. The Shinto taboo by now was strongly attached to eating any meat and anybody who did so was despised and avoided. Such ideas naturally had a carry-over toward any people whose occupation related to caring for the dead (animals or human) tanning, fishing or midwifery. They were called by the name Eta (defiled people) and not allowed to worship in the Shinto Shrine. As defilement is usually thought to be contagious, anyone coming in contact with a defiled person would also be shunned. So we can see that from ancient times, the lowest class in the social order was avoided. Through the centuries these feelings of discrimination grew in intensity and were emphasized by acts of the most degrading type.

It was however during the Tokugawa period (1602-1868) of feudalism which imposed a very rigid social class system over the whole nation that the status of the Eta became firmly established by law. The perfect feudal system needed an outlet for the lowest rank and the Eta were used for this purpose. They were not included in the four classes, but were ranked below and were even counted by using the same classifier as for animals.

They were, however, the craftsmen of their time. Feudal lords vied with each other inviting the Eta to live on the edge of the manor grounds where they worked and supplied the warriors with various arms and leather materials. Legal restrictions prescribed their dress, habits, marriage and work. Besides the slaying of animals and making of foot gear, they were also the story tellers, puppet show men, diviners and public executioners. Many of them were enter-

tainers, performing along the sea side or river banks. It is strange that out of this humble beginning grew the famous *Kabuki* (a form of drama).

Effects of the Meiji Restoration

It was during the close of the Tokugawa Era that the Eta reached their all-time social and economic low. Lafcadio Hearn was near the truth when he observed, "Between the lowest of the commercial classes and the Eta, the barrier was impassable as any created by cast-tradition in India; and never was Ghetto more separated from the rest of a European city by walls and gates, than an Eta settlement from the rest of a Japanese town by social prejudice." Though they had long looked forward to freedom, they were by no means prepared to meet the situation confronting them when the Meiji Restoration abolished the title, Eta, and gave them legal emancipation in 1871. Society was even further from accepting them. The problems of the Eta had moved into a new and, in many ways, more difficult phase. For years, tragic acts relating to discrimination continued. In 1922 the powerful *Sui hei undo* (Equality Movement) had its first national convention. The following is a public declaration of the resolutions of this first convention. "Bretheren! Our ancestors worshipped freedom and practiced these principles; they were the victims of despicable class rule; they were manly martyrs of industry; they were skinned alive in recompense for their work in skinning animals; their warm hearts were ripped out as the price for stabbing the hearts of animals; and they were spat at with the spittles of ridicule. Yet, all through these cursed nights of evil dreams, the glorious human blood has kept on flowing. And we, who have been born of this blood, have come to live in an age when men may turn into gods. The time has come when the oppressed shall throw off the brand-mark of martyrdom, and the martyr with the crown of thorns shall receive blessing.

"The time has come when we may be proud of being Eta!

"We must never again insult our forefathers or desecrate humanity by our cowardice either in utterance or in action. And we, who know well how cold the world is and how useless charity (outside institutional charity) is, earnestly desire the warmth of the human heart and the light of humanity." It was a self-directed effort at emancipation from social prejudice. Its purpose was worthy, but methods were too radical and retaliatory. By 1930 its effectiveness had diminished and other Buraku organizations such as the politically minded *Zen Koku Buraku Kaiho In Kai* (National Association for Buraku Emancipation) and

the loosely organized Buraku Conciliation Group are currently strong.

One of the most constructive attempts for Buraku Emancipation is the *Do Wa Kyo Iku* (Equality Education). Branch organizations can be found in every large city where there is a Buraku problem. Usually leading teachers head the group and attempts are being made to circulate information about the Buraku. So far, the emphasis seems to be on Buraku history because so many Japanese hold false ideas about the group. There is great need for literature on an approach through social studies which will deal with human rights and individual personality needs and development. Here indeed, in the field of literature, the missionary could make a contribution. It will take money and cooperation with the *Do Wa Kyo Iku* personnel, and possibly with the Christian Literature Society.

Socio-Economic Aspects

The present Buraku problem is generally considered to be a socio-economic one. Long confined to prescribed types of labor, they are at present not only known and stigmatized by the type of work they do, but have no chance of training in the skills which will enable them to move into other fields of work. Although there are some wealthy Buraku leaders, the mass of people are extremely poor; many young children must work. This means that education, which was formerly denied them, has never really gotten a start. Their cultural level is also low, speech is vulgar and most city Buraku areas have all the attributes of slums anywhere in the world. Parents blindly love their children, and if the latter like and accept you, you are automatically "in". We have found this to be true in one of the Kyoto areas where we have a Bible class and English class with a small junior-high school group. There is no hesitancy on the part of the parents, they often serve us tea and have insisted in our sharing in the feasts of their *matsuri* (festival). Characteristically the Buraku people have become very frank. They are quite demonstrative and show their affection through kind acts as readily as they show their temper in cases of overt discrimination against them.

Compared with the Tokugawa era, present condions of the Buraku people obviously have progressed. The continued taboo by society against intermarriage with non-Buraku people and prevalent discrimination in job-hiring are the two remaining main barriers to the integration of this group into Japanese society. We are faced with the question of what type of work we can do which

will accelerate the assimilation of this minority group. For some time I have been convinced that *their most basic need is education* and that even though in general we must work through the medium of a social center, the program should be centered in educational projects, and there should be a special program of liaison with the city and prefectural education personnel. I also feel that social acceptance is at least equal to, if not a little ahead of Buraku ability to assume its responsibility in society. This is of course a highly controversial point. There is much to be said on both sides. I do want to emphasize that this article is dealing only with the need to help raise the level of Buraku people. The whole area of society's being educated toward a better understanding of present Buraku conditions and away from the ingrained feelings of prejudice is another aspect of the problem far too broad to be included here.

Educational Efforts

The account of an effort to strengthen education among the Buraku youth might be helpful in showing the yeast of good will and assistance on a volunteer basis which exists in any community when leadership is given.

July 17, 1954, the sixth National Planning Conference on the Buraku Mondai was held in Tokyo. The tone was constructive, but practically nothing was accomplished. To me, it was in general disappointing, but informative in the overwhelming realization of the dearth of capable and well educated leadership among the Buraku representatives. This was more than matched by the uninformed and unrealistic approach of four *Mombusho* (Education Ministry) representatives who take the attitude that because there is no Buraku Problem in Tokyo, there is not sufficient cause for them to get involved with making a policy about it for the rest of the country. Returning to Kyoto, it seemed wise to invite several leaders interested in this problem to consider the most practical and elementary steps to be taken toward more efficient and suitable methods of education in relation to the Buraku Mondai. The twenty six people who gathered were Doshisha and Kyoto University faculty, Buraku leaders, ordinary citizens and city officials. They were not invited nor did they accept in the sense of officially representing their office. They met as ordinary citizens mutually interested in a difficult social problem. The August 20 and 21st discussions arrived at several important conclusions. 1. They recognized that although legal segregation has disappeared, there is still an insidious form of social and economic segregation forced upon these people through a long history

of feudalism. 2. Society must make a real effort to overcome its unconscious prejudice now held against this group. 3. Improvement of the Buraku condition must never be thought of as charity, but as our duty to improve society as a whole. 4. It is of further importance that the segregated people should initiate a vigorous movement among themselves for educational and cultural improvement. 5. From a practical standpoint, it was decided that the first step is to help able but poor students receive higher education in order to develop competent leadership which will in turn work for the emancipation of their own group. 6. Great stress was placed upon the need for more effective education of all teachers concerning this problem. Many teachers are greatly uninformed about essentials involved and some unfortunately still have overt prejudice. 7. The need for more adequate literature was also stressed as highly important.

Happily, this meeting was not only talk. The third session ended with a decision for a scholarship fund to be set up help meet the above need for higher education among students of the segregated village. Several meetings have been held since by this newly organized scholarship fund group, *Ichi Baku Kai* (One Grain of Wheat). The purpose is to build up leadership among Buraku youth and to help able but poor students through high school and on into some profession.

Place of Neighborhood Centers

Neighborhood Centers, like the one being considered for the Hisoshima Buraku area, can be planned to meet many of the special needs of this group. One of their first requests was for a chance to learn new skills so they can apply for more desirable types of work. The tuition-free prefectural trade school could be answering this need, but at present in competitive exams, Buraku students would never succeed. Either a priority entrance permission or special training will have to be developed. In cooperative efforts with prefectural personnel, we are now doing some ground work toward this end. A second request was for a day-nursery for babies of the day laborers. Such service can be the center from which a wider community health program can grow. The miserable sanitation and lack of hygiene knowledge among the Buraku certainly warrant a vigorous health program. Interest groups will be needed and *especially* a well-stocked library. The evangelistic program is not only the present motivating power in starting work among the Buraku but it must also become the center of any established organization. There is the possibility of evangelism to some of the

rural Buraku near Nara city, and present rural workers may also find opportunities to have some contact with the nearest Buraku. This article would not be complete without mentioning the solid evidence of Christian work done in the Hiroshima Buraku by Weyman Huckabee and others, before the war. The foundation of spontaneous good will on which to build is the result of Christian service of preceeding years.

Anyone who knows the negro problem of the United States, knows how great is the lag between legal and social acceptance. But the church in the States is criticized because it did not take effective action much earlier. This is deserved criticism; people expect great things from the church of Christ. There are countless opportunities for pioneer work by the church in Japan. In many ways the missionary is better qualified for this than his fellow Japanese—at least in the case of the Buraku people, the missionary is blessedly free from the deep unconscious prejudice which many Japanese hold against their fellow citizens. So, the opportunity lies before us. *One deeply desires for the gospel of Christ to be effectively shared with the underprivileged people of Japan.* But in this, as in industrial evangelism, *the effort will be negligible until policy changes reach the degree of diverting funds and personnel to meet the needs of revolutionary change.*

Buddhism Strongly Entrenched

In spite of the religious origin of much of their misery and the continued negligence of Buddhism to actively aid in their emancipation, the Buraku people strongly adhere to the Shin Shu sect of Amidism. The reason for this is easily understood in the admirable personality of Shinran, who early left the priesthood, married, lived entirely as a layman serving these and other lowly people until his death at 93. Unfortunately there has been no "Second Shinran" nor does Buddhism have within it the possibility of acceptance and progressive development of the active life of such as Shinran. The more thoughtful Buraku leaders whose opinions I value greatly consistently voice the opinion that the religion of the Buraku people is Shin Shu in its most degenerate form and is nothing more than superstition. One of Shinran's main teachings was that merely the repeating of "Namu Amida Butsu" would not bring salvation. However, from any of the services I have attended there has been no evidence that Buraku people adhere to this essential teaching of their leader. In fact, in a service near Nara city we sat through an hour of preaching where the emotional wave reached an

almost frenzied crest punctuated by the worshippers response of "Namu Amida Butsu" repeated countlessly, first solemnly and later with great emotion, both men and women breaking into sobbing. This sort of worship is mainly that of older people. Buraku youth are no different from other Japanese youth in the respect that they have no religion and, added to that, not much trust in their fellow men. They know no Superior Being who cares for them—people do not care for them and they keenly feel the discrimination of the centuries. The result can only be alternate resignation, frustration and aggression.

Beyond it's characteristic inactiveness, Buddhism comes in for some of the sharpest criticism I have ever heard from Buraku leaders themselves. They resent its refusal to help in their struggle, and denounce the dead temples of their Buraku. They are searching for a faith; they will welcome Christianity. And here, more than in many places, *we have the opportunity to give the Christian answer to a people long oppressed—a people seeking redemption in its fullest sense.*

A Bell for Seko Church

In Momoyama Cho, Fushimi Ku, Kyoto, there stands a new church building. There is also a small parsonage and day nursery behind the church. It was dedicated on July 4, 1954. The student pastor, Yasuro Enomoto, will be graduated from Doshisha Theological Seminary in 1955. During his six years as pastor the church membership has grown to almost forty members. Mrs. Enomoto has worked effectively with the eighty children of the day nursery.

Previous to the erection of the new buildings the work was conducted in an old factory building purchased with money raised locally by Mr. Enomoto and a missionary. The spirit of fellowship and devotion to church and day nursery has been contagious. Frequently the community has risen to meet emergencies that came. Four times the old factory was flooded and the Enomoto family had to go to the upstairs room.

When the young people of the church wanted a bell for their church, one High School girl asked her principal for an old bell in the High School museum. Since this bell had been given to the High School the principal could not comply with the request. However, he did admire the spirit of the girl and told her story at a meeting of the P.T.A. Out of the incident contributions came from parents and teachers. They collected enough to buy a bell which was given to the High School girl. She in turn gave the bell to Seko church! The story was reported in detail in a recent issue of the Mainichi and Asahi newspapers of Kyoto.

Contributed by Wm. Q. McKnight

Like the poor whom Jesus said "you have with you always" one of the ever present groups of people in need of Christ's help is that of the imprisoned. So, too, the sick. These who through sin and sickness have discovered their own human inadequacy often respond readily to the Christian message.

"... And Ye Visited Me."

Hospital and Prison Evangelism in Japan

H. V. NICHOLSON

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. I was sick and ye visited me; I was in prison, and ye came unto me." One of the most fruitful fields of evangelism is amongst the sick and imprisoned. It is estimated that nearly 20% of the patients in Japanese National Leprosaria are Christian. There is usually a cordial welcome for religious visitors. About 10% of the patients in tuberculosis Sanatoria are either earnest enquirers or baptized Christians. Nearly half of the condemned murderers in Japan have accepted the Lord and are looking forward to going to be with Him in Paradise when their time comes. The prison population, as a whole, is not so blessed, but in practically every prison you will find a nucleus of earnest Christian prisoners.

The Roman Catholics are very active in this institutional evangelism. The Mukyokai (Non-Church) group is doing an aggressive work with their literature on Bible study. All of us should have a concern and take some part in visiting the sick and imprisoned. Charles M. Sheldon resolved, when he first entered the ministry, that he would visit some "shut-in" every day. I find that the churches where there is active hospital or prison visitation are usually blessed spiritually.

Correspondence with these unfortunate people is of great value but the personal touch is much more important. When we hear from patients or prisoners we always endeavor to contact some Christian in their neighborhood who will be able to visit them regularly. What a blessing comes when we travel and actually meet folks with whom we have been corresponding! One usually comes away with the feeling that the visitor has been more blessed than the visited! The personal touch is so valuable. A face-to-face testimony and a hand clasp so often makes God seem closer!

Cooperative Spirit Essential

As mentioned above, there is a cordial welcome at the leper sanatoria. However, even there it pays to be very careful not to take in our denominational peculiarities but just preach Jesus Christ as the hope of the hopeless. In visiting tuberculosis sanatoria

there is apt to be more difficulty. It always pays to visit the head of the institution and tell him your plans and hopes and point out that you are endeavoring to help in the work of healing by giving the patients heart peace and freedom from worry. The sanatoria have rules and regulations and one must always respect these and never visit patients during rest periods. Never argue with patients and do not stay too long with those who are seriously ill. The nurses will soon find out whether the visits are helpful, and if they are they will do all they can to cooperate. Of course hospital visitation is a real gift and not all of us have it! But it is worth while cultivating.

Working in the prisons is much more difficult. Remember that the head of the educational department, thru whom you must work, is usually a Buddhist priest. It is important that you do not offend him and that you win his confidence and friendship. You are never supposed to visit men without a guard present and it is against the rules to hand them anything. All literature and letters must go thru the censorship of the educational office. Visiting hours are restricted and in some prisons they will not let you see more than one man at a time. The strictness of observing regulations varies greatly with the local officials. We are endeavoring to have regulations changed so that there will be more freedom for bone fide religious visitors. It takes great patience and much real love—but with prayer and the Holy Spirit's guidance there will be great blessing.

One of the bright spots in this work is that the patients and prisoners so often take responsibility for the work of evangelism in their respective institutions. Every one of the leper sanatoria has an active and well organized church and carry on by themselves, altho they are always grateful for outside help. They have a real evangelistic fervor and a sacrificial spirit of giving. Last year these churches contributed over \$200 for Korean lepers. Many of the national tuberculosis sanatoria have Bible study groups often with fancy names such as "Hakobune kai," (The Ark Group) "Makibue kai," (The Shepherds' Horn Group) "Seiwa kai" etc. They get out mimeographed monthly papers, have regular weekly meetings and usually have a monthly collection. One such group gives a monthly contribution of a thousand yen to the church whose pastor comes to help. Another sanatorium has an organized church whose pastor was converted while sick, studied theology and was ordained in the sanatorium. In spite of lack of freedom some prisons have organized similar Christian Bible study groups. One such group is called "Kibo no Kyo-kai" (Church of Hope), and another "Aozora Kyokai" (Blue Sky Church) In condemned murderers' detention prisons there is the "Calvary Kai" and the "Kami no Ko Kai" (Child of God Group).

Rehabilitation Facilities Needed

One official told us that those who are soundly converted while in prison never repeat. But this is not always true, as some who have seemed to be really Christian have fallen again when they get out into society and have to join in the fight for existence. One pastor told me that of 16 men he had taken into his home after they were converted in

prison and released, all but two went bad again in spite of the protection of his Christian home. All who get into this work soon realize the need for Christian homes for the rehabilitation of these men, both ex-tubercular patients and ex-prisoners. “After-care Homes” with a strong disciplinarian in charge and a definite Christian atmosphere are necessary for this rehabilitation work. We should have such homes in every section of Japan.

Literature, especially for the sick and imprisoned, is growing more plentiful, but there is still a need for more simple inexpensive Gospel literature. For the sick the Kyodan (Church of Christ) hospital evangelism committee has gotten out some good booklets and the Tomo (Friend) paper is especially prepared for T. B. patients. Rev. Toshio Saito has published some excellent little books for sick folks in his Tomoshibisha (Light Publishing Company). Mr. Nobuhiko Naka publishes the Yo no Hikari (Light of the World) monthly paper especially for patients, which is very helpful. He has also gotten out a number of worth while and reasonably priced books.

In prison work very simple literature is needed and testimonies seem to be the best thing. Recently a book has been published by Shinkyo Shipansha (Protestant Publishing Company) prepared by Rev. Y. Tamai of Hiroshima, called “*To-day shalt thou be with me in Paradise.*” This is the testimony of a condemned murderer who was hung in July 1953. “*Praises in Prison*” is another small book with the testimonies of several men in the Kosuge prison near Tokyo. Iwata, the main one of these, was hung April 2nd this year.

“The Inori no Tomo Kai” Prayer (Friends Group) made up of seven or eight hundred sick persons is doing a remarkable work in evangelism thru prayer. The leader at present is Mr. Nishikawa in Yamanashi Ken and it is wonderful the contacts they have all over Japan. The members join in prayer at 3 P. M. every day, just where they are. The sanatoria rest period ends then and it is the hour of the Cross. They do much to strengthen and encourage each other. Mr. Haruna, one of these members, has a large lending library of Christian books.

We can not all be active in this special work but all of us are interested and with God’s guidance can each do our part in witnessing to the sick and imprisoned.

Evangelical Education

The next issue of *JCQ* is being centered about the theme of the evangelical emphasis in Japan’s Christian schools. We feel it will be of value and interest to all of our readers but especially to those working in Christian educational institutions. A copy of the issue given to a Japanese colleague might be a contribution of worth in strengthening the hands of those who labor in the schools. We are sure it would be appreciated. Among the numerous articles will be one by Dr. Hugo Munsterberg of I. C. U. and Dr. Hamako Hirose of Hiroshima Jogaku. Dr. Emil Brunner’s recent address on Evangelism given before the annual Kyodan meeting will be included.

Why not order several copies in advance as gifts for fellow-workers? Publication date: April 1.

Several delegates from Japan attended the sessions of the World Council of Churches in Evanston, representing various communions. Here one delegate gives his impressions of the sessions. The things which impressed him may be a foretaste of how the Japanese churches will react and respond to the challenges of world Christianity.

Impressions of Evanston

WILLIAM ENKICHI KAN

I have returned with numerous impressions of Evanston.

The first impression of note was of the great size of the conference; it was the largest I have ever attended, altogether 1,298 participants, of whom 887 were clergy and 410 laity, both men and women and about equally divided. Secondly, one can scarcely forbear mention of the great number of churches represented, 179 from 54 countries; official delegates represented 132 of the 163 member churches.

The Assembly began Sunday morning, August 15th, with the opening service in the First Methodist Church on Northwestern University campus. One of the former presidents of the World Council of Churches, Bishop Oxnam, preached splendidly on the theme "We Intend to Stay Together." That afternoon, at the first plenary session convened in McGaw Hall, the Assembly heard from Professors Edmund Schlink of Heidelberg and Robert Calhoun of Yale. Both men addressed themselves to the main theme of the Second Assembly, "Christ, the Hope of the World." Professor Schlink, from a Barthian point of view, asked us to recognize that the progress of modern scientific technical developments had brought us to the verge of self-destruction; that this means the end of the world. Then he observed that people everywhere are frantically trying to save the world but that this is only an attempt to save the world by the power of man. Whereas the New Testament preaches the approach of the end of the world, that God brings about the end of the world, that this is His Judgment upon the world; it teaches us nothing about attempting to preserve the world. Professor Schlink's admonition to us today is not to be concerned with how the world may be saved, but how to stand before the Judgment Seat of God to which Christ leads us. The full text of Professor Schlink's address was published in the *Christian Century* of August 25, this year.

In the evening of the same day, there was a magnificent pageant, "The Festival of Faith," held in Soldiers Field Stadium, with over 100,000 in attendance.

On this occasion, the story of Creation, Redemption and Consummation was produced, with two hundred girls taking part in an "action chorus" illustrating these mighty acts in speech and gesture.

Beginning the following day and continuing every day, except Sundays, till the end of August, the principal work of the Assembly was carried through in lecture and discussions. The lectures were given in McGaw Hall and the delegates divided into fifteen smaller groups to discuss assigned topics. The results of discussion were reported to the plenary sessions and the final form of the Assembly reports worked over there. This kind of unrelieved application, continuing as it did for seventeen days, could but leave one with the impression of a full and serious program.

Criticism of Missions

Perhaps the most widely and enthusiastically acclaimed addresses given during the Assembly were those of Dr. Charles Malik and Bishop Eivind Berggrav. Dr. Malik sharply criticized the present missionary activity of the Western churches in Asia and Africa, taking as the title of his talk, "Asia and Africa Ask Searching Questions." The ground for his criticism, he pointed out, is *the failure of the Western churches to acknowledge that these two continents must be left "to develop their own social and political forms."*

Bishop Berggrav, speaking about the "The Tensions of the World and Our Unity in Christ," quoted Clement Atlee who, as British Prime Minister in 1946 said "wars start in the minds of men, and peace has to start in the same place," to emphasize that even politics is in the end dominated by men's minds and that the mind of man is a common ground of Christ just as well as the common ground of the United Nations, of churches as well as governments.'

There is here no time to go into detail about the topical discussions at Evanston. It is an outstanding impression that the first topic, that which dealt with the problem of church unity, was the most "difficult" and controversial. The brethren of the Greek Orthodox Church early and openly declared their unwillingness to accept the report prepared for adoption at the plenary session. The other *delegates agreed to go a step beyond the statement of the First Assembly at Amsterdam, that is, to proceed from the stage of "we shall stay together" to that of "we must go forward."* (Many thought it an unfortunate compromise that changed the wording of the latter phrase from "we must grow together.")

Two interesting problems remain in my mind in connection with the discussions on the second topic, Evangelism. One was that of the missionary

enterprise among the Jews, and the other that of the proselytizing of Greek Orthodox Christians by the Baptists in the U.S.S.R. While agreed that it has Biblical support, it was agreed on strong representation by an American delegate not to stress the mission to the Jews because of possibly unfortunate political consequences.

The third and fourth sections, "The Responsible Society in a World Perspective" and "International Affairs," respectively, were most interesting to many of us. The conclusions of the discussions in the former emphasize that *the "responsible society" is not a design for alternative social and political systems, but rather a criterion by which to judge all existing social and political systems, and at the same time, a standard by which we are guided in making the specific social and political choices which are incumbent upon us to make.* Christians are called, in the first instance, to live responsibly, that is, to live in response to God's Act of Redemption in Christ, in whatsoever society they may live, even within the most inimical social structures. It would be a pleasure, granted time, to go into considerable detail about this report. I must point out that the *delegates from the so-called "iron curtain" countries were fully articulate and fully heard.* The report, in the part dealing with the relationship of the non-Communist and the Communist lands, takes the attitude of criticising both alike from the standpoint of the criterion of the "responsible society."

The Issue of Co-existence

Dr. Nolde's address on the work of the Commission of the Churches in International Affairs was particularly illuminating. In regard to the central problem in international affairs, the East-West, Soviet-American relationship, he argued for the principle of "co-existence," maintaining the the American Democracy and Soviet Communism are not static forces, but dynamic and expanding and, therefore, there is inevitable competition between the two. By such reasoning, he supported his conclusion that "the alternative to war can only be found in peaceful competition with a sincere committment to growing cooperation."

The Assembly sought to adopt several resolutions in appeal from the World Council of Churches to the world. One, as might be imagined, had to do with atomic power used for military purposes. This resolution states, "We believe that there are two conditions of crucial importance which must be met, if catastrophe is to be avoided: 1) the prohibition of all weapons of mass destruction including atom- and hydrogen bombs, with provision for international inspection and control such as would safeguard the security of all nations, together with the drastic

reduction of all other armaments; 2) the certain assurance that no country will engage in or support aggression or subversive acts in other countries."

One was truly astonished to hear the delegates from Africa and the American negro speak out so fearlessly and forthrightly against segregation, in the discussions of the fifth topic, Intergroup Relations.

The last topic, "The Christian and His Vocation, focused much needed attention on the place and function of the laity in the churches. In the light of Evanston's main theme, Christ is seen as the hope not only of the churches but of all the world; and the laity, as involved in worldly affairs, must represent the Church in the world. *Evangelism, therefore, is not only the responsibility of the clergy but of the laity, also.* Furthermore, there must be a considerable change in the methods of evangelism in order to keep pace with the rapid changes in the secular order, to meet the need of the laity for a new kind of religious education.

Evidence of Confidence

Finally, I am greatly impressed with the signs of the Christian Church asserting itself with strong confidence, as it did at Evanston, against its attackers from without. This strong confidence comes from the assurance that Christ who is risen and sitting on the right hand of God has already conquered all the world. *The world is now under the rule of Christ whether the world knows it or not, whether it recognizes his Lordship or revolts against Him.* Therefore, the Church assured of victory can, "having done all, stand!"

The House of Brotherly Love

The Day Nursery is today recognized as a valuable service to the over-burdened working mother. The *Kyoaikan*, an institution of the Church of Christ in east-end Tokyo, is one such day nursery, run on Christian principles of love and service. Here, twenty-five children between six months and three years, and eighty between three and six years of age, are cared for during the day while their mothers work. The circumstances which bring these children to the *Kyoaikan* are varied: in some cases the father is in hospital with tuberculosis; one father is in prison; in one family when the mother died, the 10 year old daughter was able to continue her schooling only because we could take care of the eight month old baby and, the four year old; in the majority of cases the mother must work because her husbands income alone is not sufficient.

When the mothers are asked why they bring their child to *this* day nursery, they reply that as a Christian institution it has a reputation for giving the children kind and adequate care. One day a mother came to ask one of the staff to teach her a grace, saying that her three year old insisted they must say grace at meals at home because he had learned to say it at the *Kyoaikan*! Who knows what effect such leaven will have? The leaven may work slowly but we pray that it may spread to each home we touch through the children.

Contributed by Margaret Trueman

In recent years the doctrine of the Church has been in the forefront of Christian thinking all around the world. The Japanese churches have shown their interest in this central theme of Christian truth and this short summary of a sermon by a Tokyo pastor reveals something of the tenor of Japanese thinking.

From the Japanese Pulpit

The Church of Christ

YUKICHI MAKISE*

This morning let us consider the nature of our church. What is the church? Why do we meet together at this place? For what purpose do we sit together at this church? Do we come here because most of us have the same occupation or business interest? Is our presence here the only important thing about this worship service? If so, this meeting means nothing more than the kind which many other organizations have.

Our meeting together is called by the term, "*ecclesia*," which means, "the gathering of the people called out of the world." What does this "called out" mean? And by whom are we "called out?"

There is between you and me a third person, the Lord Jesus Christ. He is the one who "calls us out" and He is the reason why we are "called out" for He is the one who says, "Where two or three are gathered in my name, there am I in the midst of them." Jesus Christ is in our very midst. He is the Master of our church. He is the head of our church. If you take Jesus Christ out of our meeting, then there is no church, no congregation, among us. And without Jesus, there is no pastor and there are no followers.

Thus, *the most important thing in the church is that the name of our Christ be worshiped and revered and honored.* In the Christian church, Jesus Christ must be preached and taught. If there are hundreds or even thousands of attentive people gathered together ready to listen, and Christ is not preached, then that meeting cannot be called anything like a Christian church. The primary purpose in our coming to church is that we hope to hear the Gospel of Christ preached.

However wealthy and powerful one may be, he cannot stand on his feet

* Translated by Toshikazu Oshiba and contributed by Rev. Douglas Swendseid.

alone without Christ. We are utterly miserable and hopeless, if we do not have Jesus in our hearts. The more we rely upon ourselves, the more deeply we fall into the mire of trouble and weakness of the flesh. If we do this, we are like the woman in Mark 5:25-34, hopelessly trying to save ourselves and yet unable to deliver ourselves from the pain and suffering of life. If we look at our life honestly, we can see that in us there is no salvation. Next, we notice this woman said within her heart, "If I touch even His garments, I shall be made well," and so she came pitifully and touched the hem and this story shows us the nature of our trouble and reveals to us the necessity of hearing Christ's Gospel. Through hearing the Gospel of Christ, we come to salvation. *The Christian church exists to lead you to such a vivid experience of salvation by the preaching of the Word of God.*

Next, we should consider that the Church is the body of Christ. *Body means a living organism.* Therefore, the church is the communion of the fellowship of believers rooted in the living person of Christ Jesus. This fellowship of believers in the church is not a relationship of profit and gain but rather one as described in II Cor. 12:26, "If one member suffers all suffer together; if one member is honored, all rejoice together." Indeed, this verse expresses one of the central aspects of the body of Christ. Nor is the church merely a cooperative social organization. For if so, it would be nothing more than some kind of a charity for social betterment. But when we say the church is the body of Christ, we are saying that it is the communion redeemed by the blood of Christ. In other words, *the cross of Jesus Christ is central in and also the reason for the church.*

To men lost in the deep sin of this world, the church proclaims Christ's message of salvation. To the lost sheep of this world, the church proclaims love and the source of all love. The church is also the witness to this world of God who is seeking and searching out all lost sinners among men.

Therefore, for these reasons, we meet together at this place and have our fellowship and listen to the Word of God.

A Slip of the Type!

If you thought the typographical mistakes you found in the October issue of JCQ were bad you should have seen the mistakes we caught in time! In the "Editor's Exegesis we outlined our purposes in publishing JCQ. We made the statement that one aim was "the documentation and interpretation of events of historical significance in Japanese Christianity." When the proof came from the printer this read "events of hysterical significance in Japanese Christianity"!! And in Dr. Linstrom's fine article "Rural Evangelism and Community Work" the first proof had an "m" in place of the "k."

The second in our series of missionary biographies, this brief account will give you another glimpse of the "giants" of the past. Those of us who live in an age of mission cars and a day when foreigners are privileged persons can not fully appreciate the present without an understanding of the past and men who labored then for the Kingdom in Japan.

They Went Before....

Daniel Riel McKenzie

(1861—1935)

W. H. H. NORMAN

When one hears of the pioneer missionaries in Japan—their achievements, their character, their faith, their fortitude—a sentence springs inevitably to mind: There were giants in the land. Such a one was Dr. McKenzie. As a boy I knew him, and in 1933 as missionaries my wife and I enjoyed living with him for six months in Tokyo. We recall his faithfulness; every Sunday morning, rain or shine, he was off to the church at Kamata which he had helped to found. We think of his zest for life: he was on some sort of a diet and would subsist for weeks on a miserable ration of crackers and milk, then suddenly one day he would say, "Come on, let's have a good meal tonight." And off we would go to some restaurant and have a feast for epicures.

Dr. McKenzie was a deeply religious man who did not reveal his religion in conventionally pious phrases and attitudes; he knew that the essence of Christianity is love, and that both love of the Father and of man must be expressed in practice. It was natural, therefore, that he should have visited the wounded of the Russo-Japanese War in the huge temporary hospital that we erected beside the mission house in Kanazawa, going from ward to ward with Mrs. McKenzie and a baby organ which was played by their son Arthur.* They visited the hospital two or three times a week. Out of these contacts came the classes for soldiers' wives which were led by Mrs. McKenzie, and the Kanazawa Orphanage, which houses and cares for children to this day. His religion was practical and also rationalistic in the sense that he believed that we should understand what we believe. This sprang from his interest in the field of science; in his final

* Arthur P. Mc Kenzie, now on the staff of International Christian University.

year at the University of Toronto he won the Governor-General's gold medal in physics. That his faith, however, was not a dry scientific rationalism is clear from the debt he acknowledged to the works of Henry Drummond.

After ordination Dr. McKenzie was serving a country charge in Ontario when he heard Dr. Eby, one of the founders of the Canadian Methodist Mission in Japan. Dr. Eby was campaigning in the interest of the Self-Support Band a group of young bachelors who would support themselves by teaching in Japan while they carried on Christian work. Dr. McKenzie joined it, came to Japan in 1887, and began teaching in the "Dai Shi Koto Gakko" in Kanazawa. He was not content merely to teach English however. He studied teaching methods and, inspired by Gojun's Natural Method, prepared a text on English teaching which was published in English and Japanese. He lectured on English Literature to the senior classes; the nineteenth century was his field of interest and Ruskin one of his favorite authors.

When he was appointed to the Canadian Methodist Mission in 1890, he had an opportunity to devote all his talents and energy to full-time work for the church. He held meetings not only in the larger cities of the Hokuriku district, but in the towns and villages around. In those days there were neither trains nor motor cars to carry him to all the points he wished to visit so he went on foot. Iida and Wajima, sixty or seventy miles from Kanazawa, are isolated points on the Noda peninsula, but conveyance or no, the gospel must be preached and to the ends and islands of the Hokuriku he went. If schools were not available for religious meetings, Buddhist temples were secured.

Opposition to Christianity was strong in the Hokuriku. Christian pastors were ostracized, tradesmen refused to sell them the necessities of life. One night in Fukui a gang of "Soshi" (Bullies) burst into the McKenzie home to forbid the preaching of Christianity. Dr. McKenzie happened to be away on an evangelistic trip, and Mrs. McKenzie and the children had to listen to violent threats, obscenities and grim warnings to leave. To wind up their visit the "Soshi" believing they had terrorized their victims, demanded money. Mrs. McKenzie, however, was of the same fibre as her husband, and incidents like this could not intimidate her. (In World War I, though well on into middle age, she was an ambulance driver in France.)

Evangelist, social service worker, teacher, builder of churches, Dr. Mc Kenzie was also a scholar. In his early years while he was studying Japanese he covered the walls and ceiling of his study with ideographs so that he could absorb them in off moments. At the time of the union of the four Methodist

churches in Japan into the Japan Methodist Church, Dr. McKenzie was asked to assist with the Discipline, and took a major part in its preparation in Japanese.

How difficult it is to capture the quality of a life, the feel of a personality in a brief memoir! I have not mentioned in full the scope of his activities and offices, but should say that from 1908 until his retirement in 1934 he was Secretary-Treasurer of the Canadian Methodist, later the United Church of Canada Mission in Japan. He was active on the Board of Directors of Kansei Gakuin, and without his enthusiasm and administrative skill the Canadian Academy could not have been opened.

A generation from now his name will be all but forgotten, save by a few, but his energies and gifts will live on in the lives of people he touched and in institutions, used and directed by God, and the Kingdom was advanced by him. The sincerest compliment a son can pay to his father is to follow in his footsteps, and the Christian movement in Japan can also thank Dr. McKenzie for the talents and devotion of his son. There could be no more fitting conclusion to this brief biography than to quote the words of Dr. Bates in tribute to him: "*Conservative in faith, liberal in theology, progressive in politics, ecumenical in ecclesiasticism, he was the friend and servant of all.*"

Light From the Past

"Sixty years ago at the time of the Meiji Era, there were two classes of people who became Christians: (1) *Seekers for light*, for emancipation from ignorance, for a philosophy of life and of the universe. Such were the members of the Kumamoto Band. (2) *Those who sought comfort*. The main body of the early Japanese Christians were recruited from among those defeated in war, in the struggles connected with the Restoration of the Imperial Power. Ibuka, Okuno, Ebara, Uemura were among these. Okuno and Uemura were subjects of the Shogun. Ebara was beaten in the Battle of Toba and fled in a boat and hid himself and there became a Christian. Yuki Munezo, a famous follower of the Shogun, went to Kofu. Two hundred Sendai Samurai were baptized in Hakodate as Greek Catholics. Such were the people who had the courage to bear the cross for Christ in the early days. They came to Him originally as seekers for comfort. *The first type of Christians have now become philosophers. The second have become rich people*, some of them millionaires, such as the Mitsui family, and the Mitsubishi people. Among the rich are many Christians who were mostly poor at the beginning of the Meiji Era. They came of good samurai stock, and have gotten rich now, and have forgotten the time when they were poor and wretched and miserable. Don't imitate those people. *Today we must approach the lower class—the lowly*. Sixty years ago the samurai were seekers for light and comfort. Now the laborers, the peasants, the petty shop keepers, the miners, the fishermen, are seeking Christ for comfort and light!

Kagawa in *A Message to Young Missionaries*, 1928
Contributed by Miss Helen Topping

The Japanese Religious Press

Compiled by *WILLIAM WOODARD**

Those Left in Prison (Editorial)

Almost ten years have passed since the surrender and yet not a few are still in prison as war criminals. Several thousand war-criminals in Communist China and the Soviet-Zone cannot be repatriated, while in Sugamo 696 are serving time. The military trial was not fair. Many Japanese were made victims of a hostile feeling. Though the military trial announced that it was opened to establish world peace in the future, it has become an impediment towards peace, as we know.

The USSR and China know that the release of war criminals is effective as peace policy towards the Japanese people. United States, England, Holland and Australia are the same, we think.

The decision that only Japanese are guilty shows the unfairness of the trial. Viewed from every angle it is unwise to stick to such unfairness for almost 10 years. Due to the provisions of the Peace Treaty concluded in San Francisco, the Japanese Government can do nothing towards helping the war criminals in Sugamo Prison, though it is located in the capital of Japan. There is no complete independence in Japan as long as Sugamo exists. It is a problem more grave than the existence of foreign bases in Japan. Having recognized the fraternal love of Japanese people towards the criminals, the allied nations have released a number of them. When the criminals are decreased in number we are apt to forget them. We must remember that those who are left to the last suffer most. Recently Princess Kitashirakawa, high priestess of Ise Shrine, visited Sugamo and consoled the sick one by one. We hope people would do more for the relief of those remaining captive.

September 27, 1954 Jinja Shimpō

World Peace Campaign to be Launched by Nichiren Believers

The Nichiren Sect which has been preparing to launch a world-wide Risshō Ankoku Peace Movement to cope with the coming crisis of mankind got ready recently with the draft of its programme. The peace campaign will be from the beginning of November until May next year centered in some ten places in Japan. The object of the campaign is to establish world peace and JAKKODO (paradise) according to the spirit of RISSHŌ

* Translations by K. Sakai.

ANKOKU advocated by Nichiren. Besides this, the sect authorities intend to start a nation-wide signature campaign in opposition to the use of A and H bombs, to carry out relief activities for the sake of A-Bomb victims and to send special envoys to the presidents or heads of other nations. Oct. 12, 1954 Chugai Nippo

The Conscience of Japan and its Spiritual Support.

The number of Japanese Protestants is said to be about one hundred fifty thousand and one hundred thousand are presumed to attend Sunday services.

If these figures are taken as results of missionary activities during one century, one may be surprised at their smallness. However, we must not forget that there are a large number of potential Christians, catechumens and sympathizers besides those who attend Divine services regularly. Of the former some cannot go to church due to the distance or the nature of their work, and yet read the Bible and pray often, while there are others who believe that outside of the Christian church there is no salvation for Japan and the Japanese people and so seek after faith in God or indirectly support Christians. This summer when a Japanese mission was opened in Fukusima Prefecture, not a few men confessed the Christian faith coming to our camp in different places. Because of the labor of the pioneers and our seniors the Gospel has spread its roots deep into the society of Japan and the number of Christians is really more than we can guess. We should not estimate the number of believers by the statistics only. Oct. 16, 1954 Kirisuto Shimbun

Shrine in Barracks of Self Defense Corps Destroyed

The building of a shrine dedicated to the Ise and Yasukuni deities in the barracks of Self Defense Corps in Shibata was completed in May 1954 with two months labor service of the soldiers. The construction work was initiated by the wish of the soldiers. However, after the inspection by the head of First Division in July, an order came from the Division authorities to destroy the shrine on the ground that shrine construction in a barracks constitutes a violation of Article 89 of the Constitution. It was destroyed accordingly. On October 9, Mr. Ashizu, editor of the Jinja Shimpō, visited Mr. Ogata, Vice Prime Minister and protested. The latter replied he will answer at an early date after talking with Mr. Kimura, head of the Self Defense Corps. Oct. 18, 1954, Chugai Nippo

Protest Violence of Self Defense Corps

In view of the fact that the Shinto shrine in the barracks of the Self Defense Corps in Shibata, Niigata Prefecture, was destroyed, we protest to such a wrongful measure taken by the corps authorities and demand that the government take proper measures for upholding freedom of faith.

The view of the corps authorities which does not allow a shrine to be installed in the barracks may be based on a superficial interpretation of Act. 89 of the Japanese Constitution. In American military bases there are chapels where divine services are practiced. In national hospitals and prisons under the control of Japanese Government religious institu-

tions exist. Why must the principle of religions freedom be neglected only in the barracks?

If such interpretation of the text of the Constitution is tolerated, it would mean that there is lack of unity in interpretation among various ministeries which endangers the constitutional guarantee of religion freedom. Oct. 18 1954, Jinja Shimpō

Destruction of Shrine in Building in Shibata Will Soon be Settled

Regarding the destruction of a shrine building in the military barracks in Shibata, the Jinja Shimpō protested to the government. Mr. Ogata, Vice-Premier, talked with Mr. Kimura, head of Defense Board and they came to an agreement. Since they are expected to take proper steps after they get a report from the Daiichi Kanku (First Division), it is believed the matter will soon be settled in favor of freedom of faith.

Oct. 25, 1954, Jinja Shimpō.

Politics for Christ's Sake

The term "Christian Statesman" is commonly used in our daily life. However, through their activities the Christian Statesmen make use of Christian churches or Christian religion for their political activity while not trying to use politics for Christ's sake. In this respect the Communist Party is just the opposite. They put their members up as candidates for election and do their best for the propagation of their ideal.

Christian churches should imitate this. For instance, while speaking of the holy Gospel in election speeches, they should emphasize how they would reform Japanese society when a Christian Party comes to power. In this sense it is important for Christian Candidates to make use of elections for the Christian mission.

Secondly, the Christian statemen should in their political life recite Christ's name, act according to Christian morals and show in political circles or society that they are salt of the earth and light of the world. Christians nowadays hardly confess their faith in their daily acts or in the Diet house. *In other words they retain their faith only in their private life and never reveal it in their public life.*

If many members of a Christian party are elected for Diet or Local Assembly, act according to the platforms based on the Gospel and show to the world what God wills, it will contribute to the purification of the political world and finally can achieve spiritual revolution.

The Protestants in Japan should consider how to organize a Christian Party, how to make use of politics for the propagation of faith and how to preach the Gospel to the public in our country. Oct. 23, 1954, Kirisuto Shimbun

News and Notes

Compiled by *LESLIE R. KREPS*

Kyodan Adopts Creed, Elects New Leadership

The United Church of Christ in Japan has a completely new staff of officers as its General Assembly, meeting at the Fujimicho Church in Tokyo October 25-29, voted for a change in leadership for the first time in eight years.

Rev. Ken Muto, pastor of Tokyo's Hongo Central Church, became the Kyodan's new Moderator, succeeding Dr. Michio Kozaki who has held the Church's highest post with distinction throughout the difficult and formative post-war years. Dr. Kozaki continues as a member of the Executive Committee.

Rev. Gosaku Okada, of the Denenchofu Church, becomes the new Vice Moderator and Rev. Takihiko Yamakita, of the Misakicho Church, assumes the duties of Secretary.

Equally as significant was the near-unanimous adoption of a General Confession by the Assembly. A special committee which has been working on this basic creed for the past two years succeeded in finding an almost universally acceptable one, even though widely divergent denominational backgrounds are represented in the Kyodan.

This year's Assembly also was marked by a significant increase in laymen participation, most clearly shown in the Executive Committee which is now made up of 14 pastors and 13 laymen. Formerly this body, which directs the on going program of the church, had a heavy majority of pastors.

Observers view the election of a completely new set of leaders as a sign that the rank-and-file membership of Japan's largest Protestant Church are looking for new and younger leadership as they enter the four-year period of intensive evangelism in preparation for the Protestant Centenary Year in 1959. Many new faces will also be seen in the various committees that were elected.

It was evident that the delegates hope that Moderator Muto will display vigorous leadership as he lays out the church's program for the coming years. A specific demand from the floor of the Assembly was for greater emphasis on

public and visitation evangelism.

Rev. Muto is recognized as a leading Christian scholar, a dynamic speaker and a strong leader. He is already known in World Christian circles having been the Japanese delegate to the Lund Conference in Sweden a few years ago.

One of the votes at the General Assembly called for the sending of a goodwill mission in Christian faith to Communist China. It was proposed that, in spite of the complexity and difficulty of political and economic problems, apologies for mistakes during the war should be offered and that a visit to churches there be made in order to promote friendship. Concrete plans will be discussed by the Executive Committee.

Aoyama Gakuin Observes 80th Anniversary, Meiji Gakuin Dedicates New Library

Tokyo's two oldest Christian schools both celebrated important events during the third week of November. Aoyama Gakuin observed its 80th anniversary and Meiji Gakuin dedicated a new ¥30-million library.

In a full-page feature article in the English Mainichi Newspaper the first Aoyama history entitled "Aoyama Jo Gakuin Illustrated Sketch" written in 1901 is quoted as saying, "Day School Opened... Nov. 16, 1874." On that day a Methodist missionary, Miss Dora Schoonmaker, opened a school for girls in Tokyo, although the first class of five had two boys. During the 80 years 28,000 students have attended Aoyama.

During the same week Meiji Gakuin, a Christian school with an equally long history, dedicated a new, three-story University library. Built on a 4,000 tsubo addition to the campus, some 70,000 foreign and Japanese books are to be found in it. The new library building has also made possible the opening of a special 3,000 volume theological library on the Meiji Gakuin campus. These books have been made available by 84 year-old Rev. Shokichi Hata who returned last year to Japan for retirement after 40 years in the ministry in California.

Rev. Hata, a graduate and former teacher of Meiji Gakuin, because of the difficulty that present-day ministers in Japan have in purchasing necessary theological books, brought with him a very complete and up-to-date library for the use of any and all who desire to do so.

Revised Kyodan Hymnal Issued

The largest selling song book in Japan, the official Kyodan Hymnal, will soon be available in a revised edition. The revision has required six years of

work by a 13-man commission, and an expenditure of ¥2,400,000. The Protestant custom in Japan of every member or seeker owning his own hymn book has lead to a steadily growing sale of the Kyodan Hymnal. Last year alone 88,689 copies were sold.

Baptist World Alliance Youth Secretary Visits Japan

Rev. Joel Sorenson, Youth Secretary of the Baptist World Alliance, arrived October 21 for a three-week visit to Baptist youth work in Japan, as part of an extensive tour of the Far East.

Rev. Sorenson, a native of Sweden, is one of the most dynamic of the younger Baptist leaders. Chosen as the first youth secretary when the Baptist World Alliance was formed in 1949, he has traveled widely in Europe and the Americas. His first trip to the Orient materialized after the strong demand by Baptist delegates from this part of the world was heard at last summer's Baptist Youth Congress in Rio de Janeiro. Several Baptist groups in Japan cooperated in the rigorous schedule of speaking engagements which was arranged for Rev. Sorenson.

Evangelical Lutherans Hold Four-Month Evangelistic Campaign

The Japan Evangelical Lutheran Church held a four-month evangelistic campaign beginning in September. The first two months were spent in intensive leadership training in all seven districts of the Church. The activation of church members to accept their responsibility for individual and small group evangelism has been the emphasis in these sessions. The efforts of individual Lutherans were supplemented by a series of mass meetings starting in November and lasting through the Christmas season.

E. Stanley Jones Returns In January

Dr. E. Stanly Jones has notified the Japan National Christian Council that he will arrive January 31, for his fourth post-war evangelistic campaign here. A three-month itinerary is now being arranged. Dr. Jones, known throughout the world as a leading Christian author and evangelist, has had continuing success in his biennial campaigns in Japan. During his next campaign he plans to hold his first Ashram here. The Ashram is a type of spiritual retreat that Dr. Jones has patterned after the Indian religious practice of having pupils come to live with a teacher for a period of time for intensive instruction.

AVACO to Open Branch Film Libraries

Mr. Matthew Ogawa, executive secretary of the Audio Visual-Department, Japan National Christian Council, announced recently that branch film libraries would soon be established in various parts of the country.

The first branches will be set up in Sendai, Osaka and Hiroshima. Later it is hoped that visual aid outlets will also be opened in Sapporo, Fukuoka and Nagoya. These six branches will bring AVACO supplies within convenient reach of almost every city in Japan. The branches will not attempt to keep all film strips and films in stock, but will carry a complete line of inexpensive items, and will be able to order others from the central office on short notice. Expensive films will be rotated among the branches. Libraries will be located in the YMCA building in each of these cities.

Colloquial Old Testament Completed

A service commemorating the completion of the Old Testament Colloquial Version manuscript was held in October at the Bible Society's Ginza office. The manuscript was completed just 67 years after the first Japanese version of the Old Testament was published, in 1888. Colloquial translation work began in 1951, with a budget of over one million yen. The New Testament which was published in April, 1954, has already topped the 100,000 sales point. The complete Bible will come out next spring on the occasion of the 150th anniversary of the Bible Society's founding in Great Britain and the 80th anniversary of the Japan Bible Society.

APPRECIATION

With the contribution to this issue, Mr. Leslie Kreps, who has compiled News and Notes for *JCQ* for almost two years relinquishes this responsibility because of his forthcoming furlough. To keep abreast of the numerous and varied events of Christian activity in Japan and to digest them for use here is no simple task and is a service of note. We express our appreciation to Les for his *labours* and wish a rewarding and restful furlough. Mrs. William Woodard has consented to prepare this Feature beginning with the next Issue.

The Book Shelf.

Compiled by PHILIP WILLIAMS

1. A Book on Christianity in English Literature

THE CREATIVE ELEMENT, Stephen Spender. Hamish Hamilton, London, '53.
199 pp.

Stephen Spender is one of England's outstanding men of letters, and he has here given us an important volume which draws upon three of his greatest talents: his acumen as a literary critic, his consciousness of the mood and background of modern poetry in which he is a leading artist, and his command of the prose style for which such other writings as his recent autobiography, *World Within World*, are justly famous. Spender is a man of such stature in the English-speaking world that he is only overshadowed as a poet-critic by T. S. Eliot, about whom much of *The Creative Element* revolves.

The basic presupposition of this book is that modern Western Literature has passed from a period of "the visionary individualist" (the Romantic era), through a generation of Marxist-collectivist influence, to a period marking a return to the more balanced traditions of Christian orthodoxy. The optimism and eccentric individualism of the first period doomed it to failure. As for the second trend, "The kind of orthodoxy communism requires of writers in fact makes literature impossible, because it selects or dictates inspiration, theme, and attitude, matters in which the directors of the Party Line are more informed than the writer." (page 194) On the third stage, Spender comments as follows: "This third development is far the most striking in literature today. It is so for several reasons. One is that against the background of totalitarianism, many writers have turned again to Christian truths which are more authoritative and more accessible than the systems which the individualist visionaries try to work out for themselves. Christianity criticizes both the personal authority of extreme individualism which produced the personal disasters of so many poets and artists, and the public authority of dictators supposedly superhuman. It warns us that the individual who listens to his inner voice is listening only to himself and this self is a fallen self; and of the evil of absolute power . . . Another, and most important, reason is that the individual needs the spiritual authority of the

Church to strengthen him against the increasing secular authority of the State.” (page 185-6)

Although this book traces admirably “the remarkable consistency of the whole development, which has been away from individualist vision towards the shared view of a spiritual community,” (page 13) Spender expresses discomfort with the present movement. He feels that the kind of Christian orthodoxy adopted by this generation’s leading writers may “not at all answer the questions which (the isolated visionaries) raised.” (page 14) The questions it does not answer, we gather from reading this book, are questions of how to deal with the social problems of the age, how to make Christianity effective in social change in history. Then follows his indictment of the followers of Eliot who Spender maintains have tried to escape from history. We cannot challenge his basic idea that “The modern tragedy lies in the failure of the sea of faith to flood external things.” But it would seem that he has mistakenly placed the blame for this upon the leading men of letters; and, what is worse, he has neglected or distorted parts of their writings in making his own interpretations.

One might speculate that the fault with Spender lies rather in his weakness in dialectical theology than in his appreciation of poetry. (It would be interesting to see how his viewpoint parallels the late sniping by “Social Gospel” and “Liberal” theologians at the position of Barth, Brunner and Niebuhr.) He does not seem to understand at any point Eliot’s grasp of the paradoxical nature of Christian teaching which comprehends and transcends the antinomies of humanist reasoning—which show that it is precisely death to the self that brings real life and the strength for active living, that society is a basic reality conditioning individuals but that every individual is another fundamental reality with his own responsibility to and his impact upon society, that the freedom of the believer is complete surrender to Christ which turns him back to his neighbor in loving responsibility, and that it is only through time and history that eternity “realizes” itself even as time and history are meaningless and unfulfilled without the overarching power and love of the eternal God—Creator, Ruler and Redeemer of nature and history.

Philip Williams

2. A Book to Use in English Bible Classes

THE CHRISTIAN’S FAITH, K. J. Dale. National Y. M. C. A. Tokyo. 1954 ¥ 80

The National YMCA of Japan has published another book of its series “English Bible Study.” The first one was written by Mrs. G. Wilson entitled

"The Lord's Prayer" and the second is R. B. Norton's "The Parables of Jesus," both these books being used with great success in Bible Class work. The third in this series was published early this Fall and is written by Rev. K. J. Dale of the Augustana Lutheran Mission. Its title is "The Christian's Faith," which has 15 chapters and 62 pages. Although a small book, it is comprehensive in the range of subjects selected—such as Christian Character, Love your Enemies, A Lesson in Humility, Show us the Father, Be Rich Toward God, Come Follow Me, etc.

Rev. Dale mentions rightly in the foreword the temptation to belittle the evangelistic opportunities presented by English Bible Class work. *The mission history of Japan shows that numerous outstanding Christian leaders and others came for the first time in contact with Christianity and its messengers through the means of English Bible Classes.* This missionary method was certainly not only appropriate in the past but is still very useful in our present missionary endeavor.

Each lesson begins with a Bible text in the recently published New Testament colloquial translation. The writer then takes the English Bible verses one by one immediately followed by a short, well-prepared commentary, which gives the teacher ample opportunities to add his own illustrations and thoughts. Some explanations are found of the most difficult words underneath each commentary. The simplicity of the language employed throughout the 15 lessons makes the "Christian's Faith" suitable for use in Bible Classes for students and adults. No difficult technical words are used but only a commonplace vocabulary, of which the most uncommon words are found at the end of the book giving the Japanese meaning.

"The Christian's Faith" meets a crying need for suitable material for English Bible Classes and is unmistakably the out-come of thoughtful missionary experience. The student, by using this book, will come to know the meaning of God's Redemption of mankind.

The literary quality of this book is exceedingly fine.

Ake Haglund

3. Two New Tuttle Publications

(Additional Tuttle Publications are to be reviewed in our next issue)

UNDERSTANDING THE JAPANESE MIND, James Clark Moloney, M. D. Charles E. Tuttle Co., Tokyo, 1954 ¥ 450.

Dr. Moloney is a practicing psychoanalyst (not psychiatrist as the cover reads), who made his observations as a consultant to the Medical Section of the Far East Command. The book is an attempt to explain certain seeming contradictions in Japanese personality which seem strange and inconsistent to the foreigner. The latter part of the book deals with Japanese psychoanalysis and includes some quotes from psychoanalysts. From the viewpoint of the average reader, untrained in Dr. Moloney's field, it seems to me that there is a good deal of helpful information in this book but to get to it the reader must hurdle two formidable obstacles. First, the book is so disorganized and muddily written that it should never have been published in its present form. Second, if the reader is not acquainted at least to some extent with the jargon of psychoanalysis he is likely to bog down.

At the same time the book is helpful, mainly because of the occasional factual data, quotes, and little glints of insight into Japanese personality which flash momentarily out of the fog. It is sad that the absence of very many good books in this field (in English) makes this one recommendable.

Vern Rossman

THE WHITE SAND OF SHIRAHAMA, Kenneth Lamott, Charles E. Tuttle Co., Tokyo, 1954 ¥450.

The name Lamott is not new to old Japanese hands. Countless new comers have come to associate it with English teaching—for among the best "texts" available is the little volume of Willis Lamott. Now, a "missionary kid"—born and reared in Japan, Kenneth Lamott has given us another reason to be conscious of the name. This volume published earlier this year in the States by Little, Brown and Company, will come as a stimulant to some, a bit of diversion to others—and quite a shock to many!

Young Lamott recalling, no doubt, his own childhood, has stripped the protecting veil away from missionary life and left its raw edges on display for the general public. How the general public will respond will be interesting to note. For the missionary who wants to see himself and his kind through the eyes of others the book is *must*. Building his novel around the life of a typical missionary Summer colony in Japan, Lamott introduces into the community a business man and his wife, who, dissatisfied with their life of alcoholic debauchery, are seeking to save their marriage by escaping from their usual haunts. Lamott adds to this a young teacher in the American school who, new in Japan and lacking any real drive in life, is a misfit both with the missionaries and the

inbibing outsiders. A generous sprinkling of missionary children including one sensitive lad who gets "lost" and "saved" as the plot unwinds—and a young Japanese student with a curiosity for the details and theoretical fine points of philosophy, give additional color to the story.

A young missionary couple stand in the center. The husband, unsettled in his own faith, fails in his evangelism and blames his own "flesh" and its lust for his failure. The wife, far less dogmatic and considerably more charitable than her husband, thus becomes an outcast in her own home and dissatisfied with her responsibilities. The husband, influenced by an elderly spinster missionary, finally "breaks" and after a rugged sermon on the filthiness of the flesh he retires to the spinster's house to wait with her the end of the world. The school teacher and the wife become involved, are discovered by the sensitive lad and—after a few tension-filled hours—are united on a Tokyo bound train.

Many readers will dislike the ending—and the general treatment of the various "types" of missionaries the story portrays. The service rendered the missionary, however, in letting him see himself through the eyes of the unhappy business couple, the maids, the young college student, and, above all, through the eyes of their own children, should make the book well worth reading. Some of the characters are very over-characterized and a sense of futility seems to hover over the effort of the missionary in general—but the judgments and insights into human nature seem well founded.

With its setting in Japan and a missionary community as its center this story commends itself to the reading and enrichment of the missionary who doesn't have his heart on his sleeve!

R. P. J.

With this issue, Phil Williams, who has compiled the Book Reviews for *JCQ* for over a year, relinquishes his responsibility because of the pressure of other duties. We express the profound appreciation of the *Quarterly* and, we believe, of all of its readers to Phil for the service he has rendered. Beginning next issue Dr. Hugo Munsterberg of International Christian University, a member of the *JCQ* Editorial Board, will have the responsibility for compiling the Book Reviews.

Mark Your Date Book!

The 1955 Meeting of the Fellowship of Christian Missionaries will be held **July 28, 29, 30** at Lake Nojiri. The main feature of the program will be daily Bible Study led by Dr. Adam R. Cole Ph. D. of the Church of England, serving under the China Inland Mission in Taiwan.

Personals

Compiled by MARGARET ARCHIBALD

New Arrivals

A large group of new missionaries of the *EVANGELICAL LUTHERAN CHURCH* arrived in Yokohama August 19 and 20. REV. & MRS. HAROLD AASLAND and twin daughters, living at 110-1 chome, Shimouma Cho, Setagaya Ku, Tokyo, and at the same address, MISS GRACE NELSON, MISS EVELYN TUFF, REV. & MRS. EIBAR UNSETH; living at 21 Maruyama Cho Bunkyo Ku, Tokyo are REV. & MRS. HAROLD EIMON and REV. & MRS. NORMAN NEUMENN. MISS BESSIE SALTER is living at 20-2 Chome, Tokiwadai, Itabashi Ku, Tokyo.

New Arrivals in the *SOUTHERN BAPTIST MISSION* and studying the language in Tokyo, are MR. & MRS. GERALD FIELDER AND MISS MARY LOU MASSENGILL.

PASTOR & MRS. E. A. HAMLIN (SDA) have been transferred from Guam to Japan. Pastor Hamlin is to succeed PASTOR M. H. REEDER as Public Relations Officer in the Tokyo Sanitarium-Hospital.

MISS VERNA MAE GARNER (SDA) has come from Pacific Union College in California to be a teacher of the Adventist missionaries' children.

The new missionaries in TEAM are: MR. & MRS. WILBUR LINGLE, MR & MRS. THEODORE BRANNEN, MISS LORRAINE NOE, MISS MABEL LINDSAY, MISS PATRICIA MAXWELL.

MISS LOIS MARSH (WUMS) is living at 221 Yamate, Yokohama.

Arrivals

The *INTERBOARD COMMITTEE* reports the following missionaries returning:

REV. & MRS. HOWARD NORMAN, (UCC) Kansei Gakuin, Nishinomiya; DR. & MRS. H. W. OUTERBRIDGE (UCC), Kansei Gakuin, Nishinomiya, from summer vacation in Canada; MRS. RENDAELL DAVIS (PN) and her three children to Fukui; MR. LEE B. HUGHES (MC), Aoyama Gakuin, Tokyo; REV. & MRS. LOUIS GRIER (PN), Wakayama; REV. THOMAS GRUBBS (PN), Yamaguchi;

MISS GWEN SUTTIE (UCC), 5 Sakuragi Cho Ejiri, Shimizu; MISS MARJORIE TUNBRIDGE (UCC), 69 Agata Cho, Nagano; MISS SHIRLEY RIDER (PN) former J-3 returned for permanent service, studying the language at Muromachi dori, Imadegawa Agaru Kyoto; MR. MYRON ROSS (MC), language study, Inter-board House, Tokyo.

MISS EDITH HUSTED (AB-IBC) before the war a missionary of the American Board in Japan arrived in November and will for the present be located at Shinonome Jo Gakko in Matsuyama.

MR. ROY SMITH has returned to his teaching in Kobe University; address: 15 Shinohara-Minami Cho, 2 Chome, Nada Ku, Kobe.

REV. & MRS. C. H. POWLES (MSCC) have returned from furlough to 754 Asahi Cho, 1 Chome, Niigata; and REV. & MRS. H. S. McSHERRY (MSCC) to 46 Komachi, Hiroshima.

MISS ELSIE BUCHANAN (PS) whose return from furlough was delayed because of an operation for cataracts, will arrive in Japan early in January, and return to her work in Kasugai, near Nagoya.

Missionaries of the *SOUTHERN BAPTIST MISSION* who have recently returned from furlough are: REV. & MRS. CURTIS ASKEW, Tokyo; DR. & MRS. LUTHER COPELAND, FUKUOKA; DR. & MRS. GEORGE HAYS, Fukuoka; REV. & MRS. MARION MOORHEAD, Sapporo; REV. & MRS. R. C. SHERER, Kobe; and MISS ELIZABETH WATKINDS, Matsuyama.

PASTOR & MRS. F. R. MILLARD (SDA), Tokyo, have returned from furlough. Pastor Millard is president of the Japan Union Mission of Seventh-day Adventists.

DR. & MRS. R. S. MOORE (SDA), Showa Machi, Chiba Ken, have returned from furlough and a round-the-world itinerary.

MR. BERNARD BUSS and MISS GENEVIEVE SMITH, TEAM missionaries, have recently returned from furlough.

REV. AND MRS. W. F. TOPPING retired missionaries of the American Baptist Foreign Mission Society, to serve Christian work independently in Tokyo.

Departures

MISS MARGARET L. SMITH (CBFMS), Yamagata, returned to the U. S. in November for medical reasons. REV. & MRS. GEORGE W. McCUNE (CBFMS) go to the U. S. in December on medical furlough. Other CBFMS missionaries returning to the U. S. on furlough are: MISS VIRGINIA BOWEN, MISS FLORENCE BEABOUT, and MISS DOROTHY KRAUSE.

MISS MARGARET DOW (AB-IBC) sailed for the U. S. on October 24, via the Philippines and Hawaii.

MISS MARY CHAPPELL (UCC-IBC) of Tsuda College, Tokyo, sailed for a six-months furlough in Canada, in October.

The following TEAM missionaries went to the United States during September and October; MR. & MRS. ED FISCH; MISS KATHLEEN BEARS; MISS LELAH DeLONG; MR. & MRS. VICTOR SPRINGER; and MR. & MRS. GERALD JOHNSON.

MRS. MARGARET MARKERT (WUMS) Yokohama, has returned to the United States.

REV. AND MRS. B. L. HINCHMAN (ABF) for furlough, including study at Yale Divinity School.

REV. AND MRS. CHESTER GALASAKA, (ABF) for furlough.

Change of Address

REV. & MRS. RICHARD NELSON (ELC) from Okazaki to 103 Kawaramachi Dori, Toyohashi.

REV. & MRS. GERHARD VORLAND (ELC) from Tokyo to 77 Kamiashiarai Cho, Shizuoka.

REV. & MRS. STANLEY KLEMESRUD (ELC) from Tokyo to 77 Kamiasahiarai Cho, Shizuoka

MISS JEAN WANG (ELC) from Tokyo to 183 Otowa Cho, Shizuoka.

Changes of Address in the mission of the *FAR EASTERN GOSPEL CRUSADE* are: MR. & MRS. ROLLIN REASONER from Utsunomiya to 972 Kami Ikegami Cho, Ota Ku, Tokyo; MR. HERBERT MURATA to 82 Hakuraku, Kanagawa Ku, Yokohama; MISS MAY HEIDECKER to 30 Ochiai, Kurume-mura, Kitatama-gun, Tokyo-to, MR. CLARENCE SWANSON to 1665 Hiyoshi Hon Cho, Kohoku Ku, Yokohama; MR. & MRS. HOWARD BLAIR to 30 Ochiai, Kurume-mura, Kitatama-gun, Tokyo-to; MR. & MRS. HARRY SMITH to 525 Shukugo-cho, Utsunomiya-shi, Tochigi-ken.

MISS WANDA LAUTZENHEISER from Tokyo, MISS DOROTHY JEANES from Saitama Ken, and MISS WINIFRED PRICE from Saitama Ken, to 1027 Shimo Tano, Minano-machi, Chichibu-gun, Saitama-ken.

MR. & MRS. SYDNEY BEST from Tokyo to 104 Arai, Honmoku, Naka-ku, Yokohama; MR. & MRS. CLARENCE YOUNG from Yamanashi-ken and, MISS ELEANOR LORENTZEN from Tokyo, to 111 Hakuraku, Kanagawa-ku, Yokohama.

INTERBOARD MISSIONS changes of address are: REV. & MRS. ROBERT

BARKER (PN) to Nishi 6-chome, Kita 7-Jo, Sapporo ; MISS ALICE BOYER (MC) to c/o Murosaki, 446 1-chome, Soshigaya, Setagaya ku, Tokyo ; REV. & MRS. WALLACE BROWNLEE (EUB) to 62 Nishi Yayoi Cho, Tomakomai, Hokkaido ; MR. & MRS. RANDOLPH JONES (MC) to Kansei Gakuin, Nishinomiya ; MR. & MRS. JAMES MELCHERT (E&R) to 69 Kitahira cho, Sendai ; REV. & MRS. R. W. RAHN (MC) to 5, 3-chome Wakamatsu dori, Toyonaka shi, Osaka ; MISS HAZEL RIPPEY (MC) to 3 Nishi Nopporo, Ebetsu machi, Sapporo Gun, Hokkaido ; MR. & MRS. VERN ROSSMAN (UCMS) to 635 1-chome, Daita, Setagaya ku, Tokyo ; MISS ELSA SCHWAB (MC) to Hirata Cho 14-4, Katagihara, Ukyo ku, Kyoto ; MR. VICTOR SEARLE (E&R) to 126 Tsuchidori, Sendai ; MR. & MRS. ELIOT SHIMER (MC) to 116-6-chome, Aoyama Minami cho, Minato Ku, Tokyo ; and REV. & MRS. HOMER YEARICK (E&R) to 645 Hiratsuka 2-chome, Shinagawa ku, Tokyo.

REV. & MRS. E. F. CAREY (UCC-IBC) returning from furlough and formerly in Nagano, to 797 Joyama, Miyabuchi, Matsumoto, Nagano-ken.

BISHOP & MRS. P. S. C. POWLES (MSCC) to 14 of 3 Yamawaki Cho, Showa Ku, Nagoya.

MISS JESSIE MILLER and MISS SHIRLEY FLETCHER (MSCC) to 6/5 Chome, Teppo Cho, Kano, Gifu-shi.

REV. & MRS. DON McCALL (PS) will move the last of the year from Kobe to 1/31 Maruya Cho, 4 Chome, Showa Ku, Nagoya.

Changes of Address in the *SOUTHERN BAPTIST MISSION* are : DR. & MRS. C. F. CLARK to Baptist Hospital, Kyoto ; DR. MARTHA HAGOOD to Baptist Hospital, Kyoto ; REV. & MRS. CARL M. HALVARSON to Takamatsu ; MISS FRANCES HORTON to Seinan Jo Gakuin, Kokura ; REV. & MRS. VIRGIL O. McMILLAN to Shizuoka ; REV. & MRS. A. E. SPENCER to Nagoya ; and REV. & MRS. W. H. JACKSON, JR to 22 Jo, 6-chome, Asahigawa.

Births

WENDY RUTH MORRIS, July 25, 1954 in Karuizawa

Parents: Mr. & Mrs. A. J. Morris (CJPM)

MIRIAM FAITH LUTTIO, August 15, 1954

Parents: Rev. & Mrs. Phil Luttio (ELC)

CRAIG EDVIN NELSON, July 24, 1954

Parents: Rev. & Mrs. Richard Nelson (ELC)

ROBERT MORRIS SORENSON, July 21, 1954

Parents, Rev. & Mrs. Morris Sorenson (ELC)

RODNEY PAUL YOUNG, June 5, 1954

Parents: Mr. & Mrs. Clarence W. Young, (FEGC), Yokohama

LAUREL ELAINE FOSTER, August 28, 1954

Parents: Mr. & Mrs. Robert Foster (FEGC), Tokyo

RICHARD LYNN MOE, September 27, 1954

Parents: Mr. & Mrs. Arthur Moe (FEGC), Tokyo-to.

MICHAEL JOHN KORVER, September 17, Tokyo

Parents: Mr. & Mrs. Ronald Korver (IBC)

PATRICIA NOZOMI MOSS, September 18, 1954 in New Haven, Conn.

Parents: Rev. & Mrs. Jack Moss (MC-IBC)

ELLEN FREDERICK CARY, October 5, Kyoto

Parents: Mr. & Mrs. Otis Cary (AB-IBC)

THOMAS PAUL REUSSER, October 10, Kyoto

Parents: Mr. & Mrs. Paul Reusser (IBC)

WILLIAM BRYSON ROBERTSON, October 29, Tokyo

Parents: Rev. & Mrs. S. D. Robertson (UCC-IBC)

PAULINE ANNA FLAHERTY, October 31

Parents: Mr. & Mrs. T. Flaherty (RCA-IBC)

STEPHEN MICHAEL DEAL, September 16, 1954, Hickory, North Carolina

Parents: Rev. & Mrs. Harold G. Deal (UCLA), Nagoya

KENNETH ASKEW, July 2, 1954

Parents: Rev. & Mrs. Curtis Askew (SBC)

MARK HOLLAWAY, May 30, 1954 in the U.S. A.

Parents: Rev. & Mrs. E. L. Hollaway, (SBC). Nagoya

RONARD WHALEY, August 27, 1954

Parents: Rev. & Mrs. C. L. Whaley (SBC)

STEPHAN ALAN SPENCER, September 25, 1954

Parents: Rev. & Mrs. A. E. Spencer, (SBC), Nagoya

JANET IRENE ALLEN, August 17, 1954

Parents: Mr. & Mrs. Philip Allen (TEAM)

ROGER GARY LAUTZ, August 29, 1954

Parents: Mr. & Mrs. William Lautz (TEAM)

STEPHEN EDWIN MILLER, September 4, 1954

Parents: Mr. & Mrs. Keith Miller (TEAM)

GREGORY MARTIN WHITE, September 16, 1954

Parents: Mr. & Mrs. Lloyd White (TEAM)

ELIZABETH DIANE BOLLINGER, July 14, 1954

Parents: Rev. & Mrs. Edward Bollinger, Osaka (ABM)

Marriages

KITCHEN-HOOVER Rev. Theodore Kitchen and Miss Margaret Hoover (MC-IBC) were married at Aoyama Gakuin, Tokyo, on October 9, and are living at 12 Aoba Cho, Shibuya Ku, Tokyo

HONDA-BOEHLKE Mr. Timothy Akira Honda and Miss Irene Rose Boehlke (EUB-IBC) were married in the Logos Church, Tokyo, on September 19, and will make their home in Tokyo.

COURTNEY-ANDERSON Mr. Dick Courtney and Miss Yvonne Anderson (TEAM) were married on September 10, 1954.

BUDD-BAUMAN Mr. John Budd and Miss Alvena Bauman (TEAM) were married on October 14, 1954.

JAMES-BIRKETT Mr. William James and Miss Elsie Birkett (TEAM) were married on October 22, 1954.

Deaths

MISS ALICE HORNE, for over thirty years with CMS working in Kyushu, died October 11, 1954, in England.

REV. ALFRED R. STONE (UCC-IBC) and REV. DEAN LEEPER (YMCA) perished in the Toya Maru disaster off Hakodate, Hokkaido, on September 26.

MRS. DeWITT COURTNEY (ness Miss Susannah Riker) formerly a missionary of the Presbyterian USA Board, passed away recently in Florida.

DR. H. V. E. STEGMAN (RCA) for many years a teacher at Meiji Gakuin in Tokyo, died on August 20, in his home in Iowa.

REV. E. C. HENNIGAR, for over thirty years a missionary of the United Church of Canada in Japan, died on November 13, 1954 in a hospital in Vancouver, B. C., Canada.

Visitors

MISS KATHERINE JOHNSON, formerly a teacher in Hiroshima Jo Gakuin, will succeed Dr. Howard Hannaford as Secretary of the Interboard Committee New York office. Miss Johnson is spending three months in Japan, visiting IBC missionaries and their work. She returns to the U.S. the end of December.

MISS ANNA LAURA WHITE, for a long time principal of Kwassui Jo Gakuin in Nagasaki is in Japan to attend the 80th anniversary of Aoyama Gakuin, and the 75th anniversary of Kwassui Gakuin.

MRS. CLARA PAINE OTIS, sister of Miss Mildred Paine, is visiting Miss

Paine at Ai Kei Gakuin, Tokyo, for a few months. MISS MARION L. NORRIS who accompanied Mrs. Otis will teach at Kassui Jo Gakuin.

DR. JOEL SORENSON, Secretary of the Youth Department of the Baptist World Alliance, visited the Baptist youth and their work during November. Dr. Sorenson is visiting various fields in the Orient, making contact with the young people in each place. His home is in Sweden.

PASTOR F. A. MOTE and PASTOR W. L. PASCOE, the president and treasurer respectively of the Far Eastern Division of Seventh-day Adventists, have come from Australia to take over their duties and are now visiting mission stations and institutions in Japan and Korea. Their residence will be in Singapore.

PASTOR W. J. HACKETT, Secretary of the Young People's Department of the Far Eastern Division of the Seventh-day Adventists, is traveling in Japan and Korea in the interest of the Youth and Temperance program of the church.

ELDER W. H. BERGHERM, Secretary of the International Service Commission of the Seventh-day Adventists, Washington, is holding GI Youth Congresses in Japan and Korea for young people of that church serving in the armed forces. Most of these are in the medical service.

PASTOR C. G. OLIVER (SDA) is spending a month in Japan with his family. He is now stationed in Guam.

DR. AND MRS. EDWIN A. BELL, European representatives of the American Baptist Foreign Mission Society, on way from furlough in America to their headquarters in Zurich, Switzerland. October 12-19.

Miscellaneous

REV. & MRS. JAMES A. COGSWELL (PS) Have had their furlough time extended for one year because their two year old daughter, Sallie, was ill in Memphis with poliomyelitis in October. Sallie must have continued treatment on the left leg and foot which is severely involved. Mr. and Mrs. Cogswell and family will be in Richmond, Virginia after January 1, where Mr. Cogswell will be taking work at the Union Theological Seminary.

DR. W. O. CARVER, father of Mrs. W. M. Garrott (SBC) died recently in the United States. Dr. Carver was professor of Missions at Southern Baptist Theological Seminary for many years and was the teacher of many of the members of that mission now in Japan.

The new surgical wing of the TOKYO SANITARIUM-HOSPITAL has been completed and is being used to render more efficient service to both Japanese and foreign residents.

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